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C.R.C. latest to join T.V. network

Robert J. Sawyer

TORONTO, Ont. — The Rev. Arie Van Eek has announced that the Christian Reformed Church in North America will join the consortium of religions applying to the CRTC for a licence to operate a Canadian Interfaith Television Network.

The Christian Reformed Church represents 83,000 Canadians.

It has agreed to provide $12,000 towards the research-and-development work being done by The Rosewell Group.

The Christian Reformed Church in North America is joining the following groups, all of which have adopted and financially supported The Rosewell Group's model for the network: Anglican Church of Canada, Canadian Baptist Federation, Evangelical Lutheran Fellowship, Greek Orthodox Church of Canada, Lutheran Church of America, Canada Section, Presbyterian Church of Canada, Salvation Army, United Church of Canada.

Front row, l-r: Robert J. Sawyer, writer; Maureen Levitt, constituency affairs. Back row, l-r: Douglas Barrett, arts and communications lawyer; Rev. Des McCalmont, Executive Producer, Film & Television, Religious Television Associates; Peter Flemington, media consultant; Hon. David MacDonald, formerly Secretary of State and Minister of Communications for Canada.

Many other groups are on the verge of joining as well.

Delegates from these groups will join the present members in an assembly on April 1 and 2 in Toronto.

These additional delegates are from the Buddhist, Jewish, Mennonite, Moslem, Sikh, Unitarian and Zoroastrian communities, the Coptic Orthodox, Mormon, Pentecostal, Roman Catholic, Seventh Day Adventist churches, the Canadian Bible Society, Crossroads Christian Communications, Inc. and others.

The Rosewell Group will summarize the wishes of all its members on a CRTC licence application form for submission by May 1st.

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Locksmith offers key to christian money management

Jeff Adams

CALGARY, Alta. — Money has a way of making Christians compromise their faith, says Lorne Simpson, Alberta representative for a Georgia-based organization that offers seminars in how to manage money with the Lord in mind.

Simpson, 38, says Christians have a "grave responsibility" to conduct their financial affairs in ways that very obviously reflect God is in charge.

"Often someone will say, 'Watch out if you deal with him because he's a Christian and you could end up on the short end of the stick.' That does nothing to spread the gospel."

Simpson said too many Christians are very pious on Sunday but cut-throat on Monday.

"They use the world's rules and not the Lord's rules, and that's not very glorifying."

Simpson travelled 800 kilometres (480 miles) south to Calgary recently from his northern Alberta home in Grande Prairie to conduct a six-hour money management seminar. Most of it featured videotapes showing Larry Burkett, the evangelical founder of Christian Financial Concepts.

The Atlanta organization was formed in the early 1970s and has spokesmen throughout the U.S. today. Simpson is the only representative in Western Canada.

"It's a ministry dedicated to biblical principles of handling money in the home and business," he explained, in a phone interview from his home.

Simpson takes time off work from his Locksmith job and travels through Alberta on weekends to conduct the basic six-hour seminar, the five-hour budget workshop or the special 12-hour businessmen's session. Each costs $20 a person or couple.

Continued on page 5 ...

In this issue:

Dr. Richard Reitsma takes editor to task on easy-divorce editorial p.10
Ineke Parlevliet continues her series on abused women p.11
Children's Page Editor predicts that Spring is coming p.12

Ancestor Worship one of challenges to Christianity

Taipei, Taiwan (MNS) — "Ancestor worship is a significant problem in Asia," James Shia, general secretary of the Taiwan-based Church Renewal Center, told Missionary News Service. "People thought that with modernization and industrialization, it would just fade away. But that has not happened."

The present strength of ancestor worship in many countries throughout Asia drew 70 theologians, scholars, and other christian leaders to a five-day "Consultation on Christian Response to Ancestor Practices" last December.

"In Taiwan, more than 90 percent of the Chinese do not want to become Christians because they must give up ancestor practices," said Chow Lien-Hwa, pastor of Grace Baptist Church in Taipei and chairman of the committee of the Church Renewal Center, which cosponsored the consultation with the Asia Theological Association.

Continued on page 5 ...

Keith Knight retires, Stan De Jong aspires

C.C. Staff

Calvinist Contact publisher Keith Knight has announced his "retirement" from the weekly christian newspaper, effective March 31.

Keith Knight

Mr. Knight, in completing his eighth year at *Calvinist Contact*, announced that he was looking for a new journalistic challenge. He became editor and publisher of the paper in March 1976 during the time when editor Dick Farenhorst was terminally ill with cancer.

That summer Mr. Knight moved the publishing business from the Hamilton location to St. Catharines and in 1977 formally incorporated Knight Publishing Limited. During the eight years the company produced a number of books and magazines in addition to the regular weekly production of *Calvinist Contact*.

Continued on page 4 ...

British Columbia education budget up

VICTORIA, BC (Ministry of Education) — Increased enrolment and a formula based on the operating costs of the public school system provides independent schools with a budget increase of $1.75 million in 1984-85, the provincial budget revealed today.

"While a rise in public schools' per

Continued on page 4 ...

Thinkbit

"Senior citizens are recycled teenagers."

on the fridge door of a retired couple

Calvinist Contact

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Editorial

Editorial Advisory Board: Stan de Jong, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huizen, Ellen B. Zwart.

True confessions of two slow learners

Being a parent has its rewards. There are those days that you despair — when your discipline turns into tyranny and your child's warm hug into a cold shoulder. But count the bright moments and days too, alright?

My wife and I want to share with you a little triumph that came our way recently, undeserved, a gift of grace. It had to do with the practice of watching television at our home.

T.V. barricaded

Ever since we have had a television set, which by now must be 20 years, we have had strict control of the apparatus. The children always had to have permission to turn the set on for a specific program.

In later years this practice was not always enforceable. With a set of older and a set of younger children in one home it is difficult to maintain that control for the younger ones when the older ones don't need the permission anymore.

Basement invaded

Last summer our family got into a bad rut with respect to television watching. We had just moved to St. Catharines and our younger children, home for the summer, had no friends to play with. The television set ended up in the family room downstairs, unlike in our former home. My wife and I were busy and we paid little attention to all the watching that went on.

The bad practice went into the fall when the children attended a new school. As a result we noticed that the younger boys were fighting a lot and the marks at school of the one child were definitely below expectation.

Patience jaded

We tried a number of things, suspecting that television had something to do with it. We would tape over the screen, which worked fine for a while, until someone wanted to see a specific program which all felt was worthwhile. After that the tape did not always get put back on.

Finally, after a few bad days of fighting and horsing around, my wife suggested that we restrict the watching of television for the boys to one program per day. They had to agree on what program they could watch together. The boys didn't like it at first, but eventually got into the spirit of the thing. They planned for a week ahead and that was it.

Happiness upgraded

After a while the boys admitted that they liked the new system. They could do more homework, and the older of the two, who usually got home later, felt he hadn't missed out on anything.

The fruits became evident to us parents. One day at supper time I observed that I had really enjoyed the family and that we had had a very nice day. There had been no fights and we had enjoyed playing games.

The youngest son looked at me and said, "I know why." "I know why too," I replied. And we both said, "television." It was true, the boys' behaviour was less hyper and they seemed to feel better about themselves too.

Just last week we received the youngest boy's report card. It was a definite improvement over the first. Two subjects had gone down a grade, one subject had remained the same, five had gone up one grade, and one had gone up two grades.

Again we all acknowledged that less television had something to do with the better results.

Responsibility evaded

The reason Alice and I want to share this with you readers is that it confirms to us that obedience to the Lord as parents takes on a very down-to-earth, practical shape. This is no great story of human wisdom and courage. It is really more about an earlier failure to step in, and a later smartening up.

Life is full of these stories it seems. We are slow learners in the school of life. But once in a while we catch on to what the Master of life is telling us in so many different ways.

We do not mean to suggest that there are not better ways of solving the television problem that exists in many families. We have had times too that we went cold turkey and put the set in the attic for several months. That too works well.

We both are of the opinion that content is not the only consideration with television. Perhaps it is even the lesser consideration. The *amount* of television watching is our real concern. For a person can be destroyed watching 3 or 4 hours a day of Friendly Giant and Walt Disney.

And that is a lesson Alice and I had to learn all over this year.

Jointly produced by Alice and Bert

Letters

No secrets for official church leaders

I was pleased to read the article by Dr. Paul Schrotenboer "Can the official church in Eastern Europe be trusted?" and particularly with his exhortation to choose for those who suffer the worst. This is well put and in total agreement with Hebrews 13, verse 3, "Remember them who are in bonds as bound with them."

Further, the article calls for us to "be driven to intercede for them regularly." How true. It is exactly this area which many Christians are neglecting. It is hoped that all who have read the article will from now on pray regularly for the suffering Christians under Communist oppression in private as well as in their church assemblies.

In one area I differ in opinion with Dr. Schrotenboer: the leaders of our organization and those of other such organizations and those who have come from the communist countries are *not* in a state of uncertainty regarding the official churches.

Secret Christian work, if it is to be successful, is a must for Communist countries. We cannot afford to give these official leaders the benefit of the doubt as it is suggested in the article. Too much is at stake here.

Official church leaders are obliged to report all things to the K.G.B. no matter how insignificant it may be and unfortunately most comply. Not one true underground worker will ever pass on one secret to an official pastor.

Our policy is based on experience and therefore deals only with the "unregistered" or underground churches. We are sure that there are many Christians in the official churches, but they have compromised and as such cannot be trusted to carry out any secret activity.

Again, we are happy with the main thrust of the article. May it be taken to heart.

Klaas Brobbel,
Director, Jesus to the Communist World

Response:

I agree that secret christian work such as is done by Jesus to the Communist World should not be channeled through official church leaders. The point in my article was that we should not pass judgment on the official church leaders until they have been proven guilty.

Paul G. Schrotenboer

Sorry about lapse

I let my subscription lapse when it came up for renewal a year or so ago and I have really missed getting it in my mailbox and reading it. I really enjoy reading the *Calvinist Contact*.

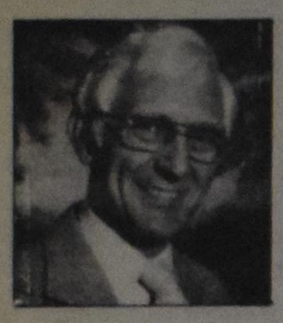
Denise Buesink,
Lethbridge, Alta.

Retreats give spiritual high

I am writing this letter in response to the article, "What's good about retreats" (March 2).

Retreats, to me, are well worth going to! The retreats I go to involve the whole league (Simcoe League) and usually take place in some secluded place out in the country.

SKYLIGHTS/WILLIAM R. RANG



Ask for rice ... always

Studying the experiences of missionaries in the field is rewarding even for those who want to know themselves a little better. Question asked and observations made by native peoples often bring out what has been living undetected yet active in our own hearts.

One of our missionaries spent the first days after his arrival in a non-churched village by observing how the people lived. Poverty and the lack of good foodstuffs worried him, but after he had called the villagers together, he preached Christ to them in obedience to the Lord's missionary mandate.

On the fourth day he was interrupted by one of the village elders. "Sir," the man said, "you have been preaching about this Jesus for three days now. We'd like you to speak to us about improving our living conditions."

The missionary nodded. He expected that question and he hoped to deal with it somehow, at a later date. Therefore he answered the elder in the form of a question.

"What did you have for supper tonight?"

"Rice," the man replied.

"And for lunch?"

"Rice, toewan."

"What did you have for breakfast this morning?"

"Rice," was the answer.

"And yesterday?"

"Rice."

"Why rice?" the missionary asked. "Why don't you eat something else? I have seen other foodstuffs in your village."

"Because rice is good for me. It keeps me alive. It gives me health and strength."

"Now you know why I preach Christ, nothing but Christ. He gives us life and He is our life. Without Him we cannot live. He gives us strength."

The native leader wanted relevant sermons on human rights and poverty.

Often we, too, want the same: sermons on politics, social justice, the cruise, and the whole bit. A social gospel. It is a gospel that tells man what man wants to hear, but it is not the Word of the Lord that man *should* hear. It is taken from the horizontal realm and presented to those whose lives do not reach beyond the horizontal. It is earthly if not wordly.

The Greeks came to the disciples with the request, "We want to see Jesus." (John 12:21). Paul, the great missionary, said, "I decided to know nothing among you except Jesus Christ and Him crucified." (I Cor. 2:2).

That's all that you and I need for living. We know that all the things we mentioned in the above shall be added unto us (Matth. 6:33).

Rice.

Demand it.

William Rang is Principal of the Christian School of Dunnville, Ont.

C'sing the opportunity

Bert, your specs are foggy, your mind is hazy,
Or have you just gotten lazy?

You've let the word 'Christian' come creeping in
Without decapitating it with your pen.

But then, how has this come to be,
This silly nonsense with the capital C?

Each week we read deserving words with capital C,
But how do you account for your selectivity?

Calvinist Contact, Canadian, and Calgary may worthy be,
But lowly Christian must be content with a diminutive c.

So let's give the word the C it deserves.
To honour the Anointed One whom each of us serves.

Garth Bierma,
Owen Sound, Ont.

C stoops to conquer

Ah yes, the lowly c in 'christian school'...
A victim of our "non-capitalistic" rule.

Why is this so? you keenly ask.
Does it not run counter to our task ...

To "honour the Anointed One?"
A Christian calls Him Christ, God's only Son.

Do note the capitals in that line.
The 'Christian' also gets a shine.

But then, all these are nouns you see;
With adjectives we change our melody.

It's christian school and reformed church
It's biblical, but don't leave Bible in the lurch.

By doing this, one could decide
That human acts thus qualified

Do not receive the same acclaim
As God's own Word and his own Name.

But this will make us look too pious;
Instead, it's just stylistic bias:

Up with nouns, things that are prior,
Down with adjective and modifyer.

But you have caught a grave mistake:
The capital in Christian school 's a fake.

Still, I hope my honour is intact.
Greetings from calvinistic Calvinist Contact.
BW

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 700 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

For example, the last retreat I attended took place at Camp Shalom where the setting is true to its name. All around us there was the peacefulness of God's winter-time creation. The stillness was broken only by our singing, laughter, and walking adventures.

I thoroughly enjoy retreats because they allow for fun and fellowship with other young people. Because the attendance is purposely smaller than that of a rally, it is easier to grow close to other young people. I've made a number of new friends this way, and I've also grown closer to old friends.

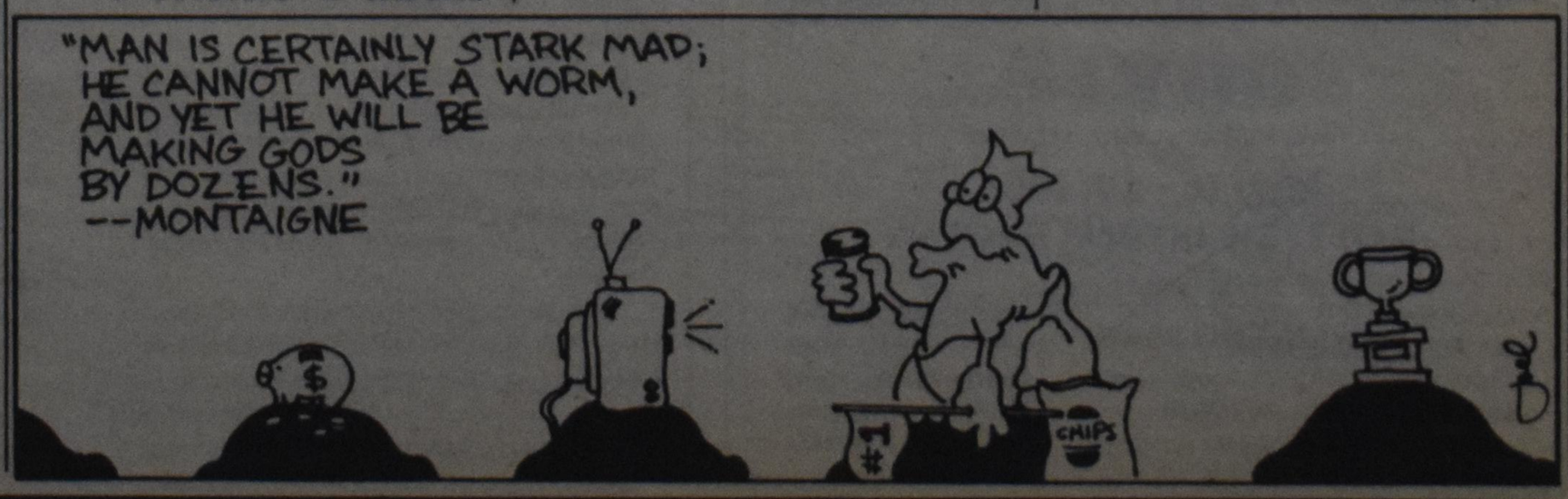
But, I think that one of the best things about a retreat is that, not only do we grow closer to each other, we grow closer to the Lord as well. The weekend speakers bring across God's word in a very effective way; one that is relevant to us as young people.

Through lectures, prayer, Bible reading, singing, etc. we all learn and grow, sometimes to the extent that things become very emotional. For example, at the last retreat many of us were brought to tears, or close to it, when a few of the young people shared with the group how God was working in their lives.

I just thank God that we as young people are able to participate in retreats, at which we can truly feel his love and concern for us. I encourage every young person to attend the next retreat available to his/her society, because there's nothing like a retreat to give you a real spiritual high!

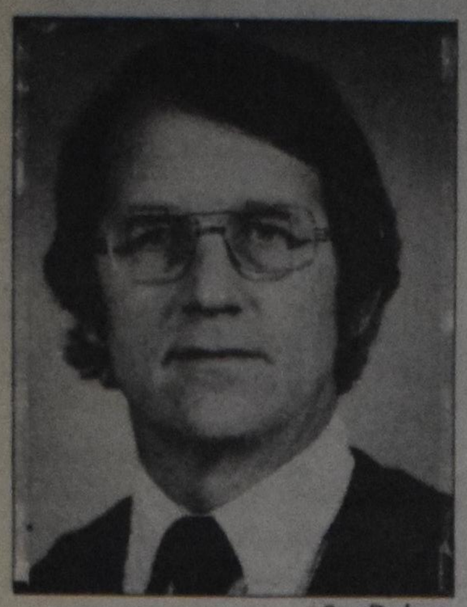
Joyce Klein-Horsman,
Newmarket, Ont.

Pontius' Puddle



News

Keith Knight retires, Stan De Jong aspires


Stan De Jong

... continued from page 1.

In announcing his departure, Mr. Knight said that he felt confident in the paper's continued ministry under the editorship of Bert Witvoet. "Mr. Witvoet brings with him a wealth of journalistic experience and a familiarity with the reformed constituency, and the paper's readers have responded strongly to his editorship."

Replacing Mr. Knight in his capacity as Promotion and Office Manager will be Mr. Stan De Jong of St. Catharines, Ontario. Mr. De Jong is best known in reformed circles for his work as business agent of the Christian Labour Association of Canada. He can draw from years of experience in administration, personnel supervision and public relations.

Stan De Jong is 49 years old and married to Cornelia J. De Jong, nee Smit. The De Jongs have four children ranging from 18 to 24.

Stan is excited about his new position and believes that *Calvinist Contact* can play "an important role in the area of responsible christian journalism."

The firm that publishes C.C. and produces other publications, such as church yearbooks, Counsel Magazine, Grace Notes, Living Word sermons, Hamilton School News, OACS Newsletter, Channel magazine and other publications, will continue to function under the name Knight Publishing.

Mr. Knight will remain an active shareholder in the company and will from time to time write articles for *Calvinist Contact*. His interest in freelance writing was greatly stimulated recently with the acceptance by Maclean's magazine of an article on how the churches fare in Cuba.

B.C. education budget up

... continued from page 1.

pupil cost from 1982 to 1983 results in additional funding, an eight percent rise in student enrolment in the independent school system accounts for most of the increase," said Education Minister Jack Heinrich.

The new budget shows an increase in grants to independent schools, up to $23,118,522 from $21,367,000.

The number of students in independent schools rose from 22,475 in 1982-1983 to 24,250 in 1983-84.

The cost per pupil in public schools rose from $3,205 in 1982 to $3,263 in 1983. The independent school grants are based on the per pupil costs of operating the public school system in the previous year.

Did you sign the cheque?

Ye have not chosen me, but I have chosen you. (John 15:16).

How can we reconcile the Bible teaching of sovereign grace and the free will of man? How do we square the doctrine of election with the invitation, "Whosoever will may come?" Both are clearly taught in the Word of God.

The trouble with us is that we try to UNDERSTAND it instead of believing it. If we accept both by faith we will have no trouble. Election is God's business, while believing is our responsibility.

Therefore, if we do our part by receiving and believing what He offers us, we can rest assured that God will not fail in His part. So remember — God does the electing. Leave it with Him. He makes no mistakes! Just be sure you accept His invitation.

An illustration may help. John D. Rockefeller once handed a cheque for $100.00 to a minister in appreciation of his sermon. The preacher, greatly elated, presented the cheque at the bank, but the clerk handed it back saying, "I can't cash it."

Surprised, the minister said, "What's wrong? J.D.'s signature is on it. Am I at the wrong bank? Surely he must have $100.00."

The clerk smiled and said, "This is the right bank, Mr. Rockefeller has a sufficient balance, and the cheque is made out to you and properly signed — BUT the trouble is *you have forgotten to endorse it!*"

Quickly the preacher signed his own name on the back, and with joy received the money.

If you are unsaved, you have a "cheque on the bank of Heaven" but you must "sign it" personally!

Put your name in place of "whosoever" in John 3:16 and you'll find your cheque for salvation is good — guaranteed by a SOVEREIGN LORD!

A reader sent in this meditation taken from a calendar with daily readings. Unfortunately we can't acknowledge the author, calendar or reader since none of the information was given.

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Cross examination

Bernard Zylstra

Trudeau left us no choice

Pierre Elliott Trudeau was our Prime Minister for nearly sixteen years. Why did Canada tolerate him so long? Was it because of his brilliance? His style? His accomplishments? Of course, all of these played a role. But there's something else.

We put up with Trudeau for nearly sixteen years because Canada had no other choice. That requires a bit of explanation.

Trudeau's base of power is the federal Liberal Party. And that's the party that has dominated the country for nearly a century. That by itself is a strange phenomenon.

In the last century this was quite common. Political parties were either conservative or liberal — in Great Britain, Holland, Canada, and other democracies. But then, at the turn of the century, political liberalism experienced a "strange death". And the vacuum it left behind was filled by socialism or — as in Holland — by the christian democrats. Socialism, marxism, and christian democracy were the forces for political renewal in the western democracies, and they contributed to the demise of the liberal parties so powerful in the nineteenth century.

But not in Canada. Here the Liberal Party dominated the federal government year in, year out, with the brief interludes of Diefenbaker and Joe Clark's nine months.

I think this dominance of the Liberal Party can only be understood if we keep two things in mind. In the first place, the Liberal Party is the most explicit expression of *liberalism*, which is the secular-humanist version of protestant individualism. For liberalism, the individual is supreme because of his inherent dignity, self-reliant because of his rational capacities, free in the pursuit of his self-realization, and equal with others in the opportunities for that pursuit.

That sounds like a pretty old-fashioned political ideology. Why is it still around? Here the second factor should be kept in mind. That's Quebec.

The most outstanding political leaders in Roman Catholic Quebec adopted liberalism — that is secular protestantism — as the most plausible political ideology to guide French Canada during its period of secularization and modernization.

Sir Wilfred Laurier became the first French Canadian leader of the Liberal Party in 1878. He gained that position in part because of his struggle against the influence of the Roman Catholic Church in Quebec politics. And from 1896 to 1911 he served as Prime Minister of Canada.

Partly because of the excellence of Laurier's leadership, the Liberal Party established a strong base of support in both French Canada and English-speaking Canada. Political liberalism became the umbrella for the secularization of protestant Ontario and roman catholic Quebec. To be sure, the Liberal Party, which is the main vehicle of liberalism, was challenged by the ancient Progressive Conservative Party, and by the NDP and its forerunner. And at the provincial level the Liberal Party lost many strong regional parties. But at the federal level, no challenger ever managed to obtain a strong foothold in *both* French Canada and English-speaking Canada.

Hence its dominance. Hence Trudeau's sixteen years in power. We had no other choice.

The peculiar longevity of the Liberal Party has made possible some very positive things. It meant that Trudeau could make the federal government bilingual, that he could outsmart Levesque in the independence referendum of May 1980, and that he could repatriate the constitution in April 1982, but with its distinctly *liberal* Charter of Rights.

However, the dominance of the Liberal Party has also contributed to some very negative things. In effect it secured the secularization of the political order, with the gradual but nonetheless radical undermining of the religious foundation of society. Trudeau, though confessionally roman catholic, continued this secularization with the liberalization of the abortion laws and the total neglect of the spiritual cohesion underlying Canada's different cultures.

Further, liberalism tends to internationalism. Trudeau once defined himself as "a citizen of the world." Understandably, the nationalist revolt in Quebec occurred during his regime. Finally, although Trudeau understands fellow liberals, the rest of us he couldn't grasp, particularly western Canadians.

Trudeau will soon be recognized as one of Canada's most outstanding political leaders, not only because of his brilliance and style but because of his ability to define and shape Canada on the basis of the only really relevant and significant political vision — humanist liberalism. Trudeau lasted as long as he did because we had no other choice.

Now we need a change. And by that I mean *an alternative*. Will Brian Mulroney give us that? I doubt it. Ideologically, Mulroney is a small "l" liberal. Geographically, the Progressive Conservatives are excluded from Quebec. Electorally, the representation of the citizenry in Parliament by districts will continue to cut this country into two halves. Trudeau's liberal legacy leaves Canada with a number of outstanding challenges, which ought to be addressed from a christian political vision. I will come back to this in a later column.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Central America spawns a new war of religion

The Catholic Register printed an informative and honest comment on the situation in Latin America in its March 12 issue, 1983. It seems that many evangelicals and Catholics are polarized in their activities, using quite different theories of how to bring about human betterment. We reprint the column called "A Catholic's Notebook" with permission. Larry Henderson is the Editor of The Catholic Register.

There is one aspect of the great civil war in Central America which they never tell you about. We hear that it is a "war of liberation," a war of the poor against the rich, a war of ideology. What they don't say is that it is also a religious war.

Yet the fact is that the guerrilla movements in almost all the countries of Central America are Catholic, while the government forces and much of the peasantry are evangelical Protestant. (In Nicaragua, where a Marxist regime is in power, the religious alignment is the other way round).

The evangelical movement, especially in the most troubled areas, has been growing like wildfire. In Guatamala, it claims 25 per cent of the population. In El Salvador, evangelical missionaries have claimed a 30 per cent annual growth rate.

Bible societies are distributing bibles as fast as they are printed. Evangelical seminaries are opening everywhere. Bookshops, printing presses, and radio stations are spreading the evangelical faith among the poor. And the poor are eating it up.

While many different reasons can be assigned to this phenomenon, it is impossible to blink one fact. In areas where the evangelicals operate, the countryside is peaceful. The government forces leave them alone. In areas where the Catholics operate their "base communities," there is constant friction with the authorities, which draws cross-fire from government and guerrilla forces.

What this means, quite simply, is that "liberation theology" is based on a theory of revolution as the only means of human betterment. Churches become forums for political struggle. Priests and nuns become activists. This plunges the community into the focus of the armed struggle.

The evangelicals, on the contrary, work with the government. When they move into the countryside, they bring schools, clinics and small housing projects, but they do not bring politics. That is why the Catholics are losing the people, and the evangelicals are gaining.

There is no denying that change is needed in Central America in order to improve the human situation brought about by centuries of feudal exploitation. The theology of liberation says that the nature of society must be changed first. The evangelicals say that the nature of man must be changed first. This is the issue which is being tried in the fire.

Leave aside the rights and wrongs. Face the fact that all of Central America has become polarized between right and left. The Catholics are (at least among the base communities) on the left. The evangelicals are on the right. And the two are at war — perhaps the beginning of a new age of religious wars, on the pattern of Northern Ireland.

Is this a course we should allow Christianity to take?

Locksmith on money management

... continued from page 1.

He said the first step to Christ-oriented financial planning is to spiritually "transfer the ownership of the business back to the Lord."

In his videotaped presentation, Burkett says the fact that two-thirds of Jesus' parables are about money and how to handle it clearly illustrates He was deeply concerned with proper financial management.

Burkett says the bible makes it clear that usury, or lending money to be repaid with interest, is wrong. He says Christians must apply this to their own finances and reduce their dependence on debt. This could mean destroying credit cards or living more simply.

It is crucial that Christians develop a budget to make themselves better stewards, Burkett added. Prayer before major purchases is necessary.

He advocates setting strict priorities and making the Lord number one. Ten per cent of net income must be contributed to the church.

Burkett emphasized that spending more than 40 per cent of "expendable income," or money left after taxes are paid and church donations are made, on housing will lead to debt pressures that can strain any Christian family.

One of the main reasons why many Christians suffer financial problems, he said, is because they fail to pray for help in straightening out their affairs.

"If you don't ask, how can you expect God to help?"

Simpson said debt problems are "one of the most devastating things that can happen to anyone."

An increasing number of Canadians are learning that sad fact in today's depressed economy.

"Before, everybody had such an extravagant cash flow they could afford to be sloppy (in their money management)," said Simpson.

Not now. But fortunately, some are turning to the Lord for help.

Ancestor worship

... continued from page 1.

"I would like to call the chinese attitude toward their ancestors 'ancestor respect' rather than 'ancestor worship,' because Christians cannot worship anyone except God. Nevertheless, chinese Christians must find ways of contextualizing the gospel in the chinese culture," Chow said.

The consultation was an effort to do just that. Theologians from Hong Kong, Japan, Korea, Taiwan, and 25 other countries met to discuss what the Bible says about ancestor practices, to examine how the christian church has responded to ancestor practices, and to identify the practical problems associated with ancestor practices.

The purpose of the consultation was to formulate christian alternatives to ancestor practices in order to further the evangelism of Asia. "The consultation will be on a small scale," said Shia prior to the event, "because the emphasis is on the theological and scholarly. But afterwards, we want to take the results to the local level and have the pastors work on the various alternatives presented."

(Pray for wisdom and love for believers, pastors, and missionaries in confronting ancestor worship. Pray for theological and biblical charity, and for cultural sensitivity).

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Church

Press Parade

Second service plea

It is of concern to the Consistory that our attendance at the evening worship could be greatly improved. Perhaps this Sunday night is the time you will make some changes for the better.

I make this note especially at this time because I begin a series of nine sermons for the evening services which will draw heavily from the Contemporary Testimony our 1983 Synod approved for use in our churches. Thus, to get the most out of this, it would be great if we had the best attendance possible.

Thanks be to God for a greater opportunity to grow through the teaching ministry and for a Biblical Contemporary Testimony!!

The Pastor,
Montreal CRC

Hymn of the week

At the start of this new year of the Lord, we begin with a hymn of praise "All creatures of our God and King." Even if the words are not familiar, surely the melody is known by most of us in this church.

The song was written by St. Francis of Assisi (translated into English by Mr. William H. Draper); the melody is an old German one from an early church hymnal.

Francis of Assisi was born in Italy in 1182 and lived till 1226. A series of events and episodes make up his conversion to Christianity when he was 20 years old. Of him it is said that his aim in life was "to follow the teachings of our Lord Jesus Christ and to walk in His footsteps", for which reason he lived a simple life, dedicated to helping others, especially the poor.

The Fransiscan Order was begun by him. He considered all nature a mirror of God, which can be easily detected in the song we are about to learn.

Enjoy it!

All creatures of our God and King,
lift up your voice and with us sing, Alleluia! Alleluia!
Thou burning sun with golden beam,
Thou silver moon with softer gleam!
O praise Him, o praise Him!
Alleluia- Alleluia! Alleluia!

Montreal CRC

CR See

For ripping off our country
as an act of attrition,
Amway from, ill-gained bounty,
supports C.R.C. mission.

Sy Nodd

Ohno's Pastor, growing a beard,
was told he'd soon be done,
unless he speedily adhered
to Ezekiel, chapter five, verse one.

Klaas Sis

Attention Consistories

Don't forget to send C.C. your notices of calls, declines and classis meetings. These short notices are free of charge.

Church News

Christian Reformed Church

Called:

— to Blenheim, Ont., Rev. Peter Sluys of Salmon Arm, BC

Declined:

— to Taber, Alta., Chatham, Ont., Scarborough, Ont., Rev. Bert Slofstra of Lucknow, Ont.

— to Saskatoon, Sask., Rev. Bill Tuininga of Prince George, BC

Accepted:

— to Zion of Oshawa, Rev. Henry Wildeboer of Calgary First.

— to New Westminster, BC (team ministry), Rev. Bill Tuininga of Prince George, BC

— to Georgetown, Ont., Rev. Bert Slofstra of Lucknow, Ont.

Notice of Classis Toronto date change:

Classis Toronto will meet in regular session on May 23-24, 1984 in the Second Brampton CRC. This is a change from May 17 as previously noted.

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4. Andre Knevel
5. Netherlands Reformed Choir
6. Ontario Chr. Music Assembly
7. Chris Teeuwsen
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Pastoral Pondering

Growing pains in the church

Chas. T. Fennema

Every now and then we hear voices suggesting that the churches, especially the reformed churches, are on the way down. Things are not the same anymore as, say 20 or 30 years ago.

We hear people sighing: "All those changes, what is it going to lead to? Every year there is a new issue which calls for our attention, upsetting the peace and quiet of church life. The churches of which we are members are sliding into irrelevance due to lack of clear gospel proclamation."

Living in good times

In spite of all this, I suggest that today we are living in good times. As a matter of fact, it's exciting to be a person of reformed persuasion in 1984. We have a lot going for us in this decade. We seem to forget that our reformed churches are basically sound. We have not lost the touchstones of the gospel of grace.

There is a strong faith in the Scriptures as the trustworthy Word of God. We believe in Jesus Christ, God's Son, who lived on earth, died on the cross, was raised up Lord of life, and ascended into heaven. We do not waver in our faith-knowledge that Jesus' death was the substitutionary atonement which carried away our guilt and sin. We believe that the Holy Spirit, poured out on the church, continues to lead us in the truth of God's Word.

Today, perhaps more than ever before, members of our churches are involved in Bible studies. The work of evangelism is rapidly spreading throughout our denominations. There is renewed interest in seeking and doing mercy and justice in our society and in the world at large. We are joining taskforces with other christian churches.

In Canada our christian schools are generally doing well. Of all things we have two christian colleges, a seminary in Hamilton, and an Institute for Christian studies. Who's complaining?

Real danger lies elsewhere

Still there is that gnawing fear that all is not well in Jerusalem. So many trusted ways and traditions are questioned and re-evaluated. Issues today include women in ecclesiastical office, joining the W.C.C., the authority of Scripture, children participating in the Lord's Supper, working with other church groups in taskforces, Sunday observance. All these issues seem to threaten the purity and credibility of our reformed communities.

It seems to me that the issues and their possible implementation are not so threatening. A far greater threat lies in so much unholy fire coming from both sides of the discussion groups. Accusations fly around. People are labeled: conservative, liberai, schismatic, unfaithful, and dishonest. Some of the issues in discussion even create distrust, dislike, and outright condemnation. In the meantime inflexibility, distrust and hard-nosed reactions lead to threats such as: "if that happens I will leave the church."

In the history of the church we have had so many schisms that it's almost impossible for new christians to find their way around in the 'one, holy, catholic church.'

Yet in the Scriptures we read that Jesus prayed for unity among his brothers and sisters. Every Sunday we proclaim loud and clear: "I believe in the one, holy, catholic church" — often in unison. This contradiction has made for many sour people and rigid churches.

We do have a few problems. First of all we can be so right that we have a hard time listening to each other. I've heard it said: "*We* stick to the Word"; thereby implying that the 'others' do not take God's Word seriously.

Then there is the unwillingness on the part of some to admit that it's not so much the liberating Word as the traditions which determine their positions. It's true that the *way* in which we are listening to the Word determined our positions on many issues.

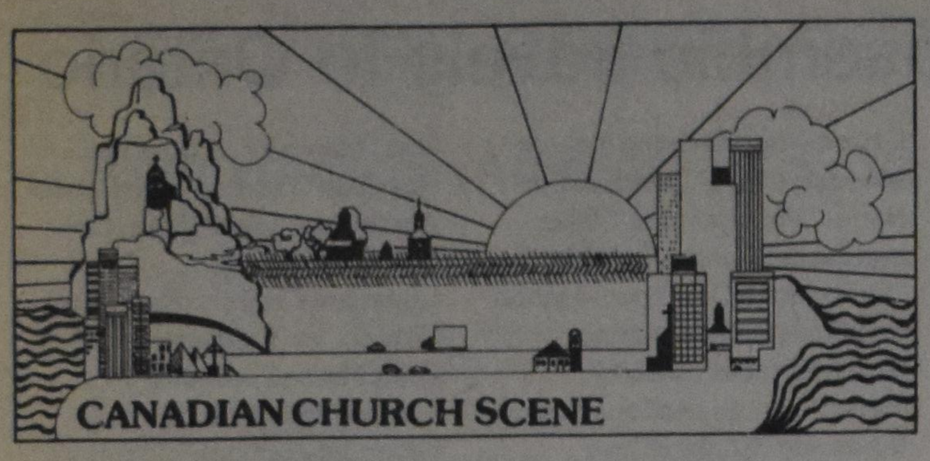
Hope in the storm

From the Scripture we learn that God's judgment already storms over his creation. This storm of God's anger does not leave the church untouched. But that's good. The church must not remain undisturbed in its development and continuous reformation. Was it not John Calvin who said that reformed churches must always keep on reforming? It's refreshing to walk in the stormy wind of God's redemptive work with the world and the church, even if dead leaves fall and branches snap off.

As reformed christians we ought to be optimistic about the future of the christian church. That is, if we continue to believe that Jesus said: "I will be with you always ..."

The Lord gathers, protects, and preserves for himself the church he loves. He is the High priest who always intercedes on our behalf. Sounds good to me!

Charles Fennema is pastor of Bethel Christian Reformed Church in Edmonton, Alta.



Historical development of the United Church of Canada

Not all Presbyterians were ready for union

Johan Tangelder

Continued from February 24.

As early as 1875 the great majority of the Presbyterians, previously in several bodies, partly of the Old World and partly of Canadian origin, united and took the name "The Presbyterian Church in Canada."

The church grew mainly through immigration from Scotland. Continuing its ecumenical spirit, the Presbyterian Assembly approached, in 1982, the Congregational Churches to confer with other churches on the general subject of church union. Union talks with both Congregational and Methodist churches proved fruitful and rapid progress was made. The General Assembly adopted a "Basis of Union" in 1908.

Strife because of "union"

But the proposed union ran into opposition. In 1913 an organization was formed for the preservation and continuation of the Presbyterian Church in Canada. By 1915 more than half of the communicants disapproved of union. However, the vote at the General Assembly of 1916 showed that a majority of the presbyters (elders) approved of the union, 406 for, 90 against.

By 1921 the General Assembly reached the decision "to take steps as may be deemed best to consummate church union." The union talks strained christian relationships, broke friendships and even pitted family members over against one another.

One third of the membership refused to participate in the union. A greater proportion of ministers participated in the union than congregations chose to join the union. The Presbyterian Year Book, as of December 31st, 1924, listed 1,685 ministers. In 1925 the list of "continuing" Presbyterian ministers showed 558. The UC, in 1925, had 270 active ministers without a charge.

In the evening of June 10, 1925, at 11:45, a group of 79 Commissioners to the General Assembly met in the historic Knox Presbyterian Church, Toronto. Their number was not large, but sufficient for a quorum. They considered themselves to be the valid continuation of the Assembly. The church that had been in the forefront of union efforts was the very one that had a serious break within its ranks.

For many years there was a serious rift between the Presbyterians and the UC. In recent years the two churches are on a friendly footing. There are frequent pulpit exchanges. It is also common for the two congregations to join for summer services, taking turns in closing their church. Both denominations are active in many ecumenical bodies.

Procedure caused problems

What led to the split in the Presbyterian ranks? The controversy over church union didn't begin over some fine point of theology, but as an argument over the way it was introduced, handled and justified by Principal William Patrick of the Manitoba College. Patrick was the man behind the union movement, formulated its ideology, and, as convenor of the Presbyterian union committee from 1906 to 1911, directed its course through the General Assembly. Patrick's tactics polarized the church and precipitated the resistance, which eventually led to the organized conflict — and a continuing Presbyterian church.

Patrick's input was not based on his knowledge of the Canadian church scene. His thinking was not influenced by what he had seen and heard in Canada. He brought his church union ideas with him from Scotland. Patrick was a liberal, associated with Scottish liberalism and the union movement between the United Presbyterian Church and the Free Church of Scotland prior to his coming to Canada.

Upon his arrival he discovered that the confessional Presbyterians and Methodists were more advanced than the Scottish churches in their ecumenical union. He was the first of the new liberals who was given a position of authority by the church. He had adopted an evolutionary conception of the development of christian institutions and doctrines, with both denominationalism and creedalism as non-essential aspects of Christianity.

Patrick didn't take into account the 19th century Canadian leaders' hesitancy to further union efforts after the merger of the Presbyterian in 1875 and of the Methodists in 1884. The church leaders "were aware of the resistance to liberalism in many sections of the church and they believed union across denominational lines should be approached slowly and carefully lest the quest for unity result in disunity. Patrick's undue haste and ignorance of the Canadian Presbyterians' apprehensions greatly contributed to the tensions within his denomination.

Various motives for not joining

The dissidents to the merger with Congregationalists and Methodists Churches declared that the Basis for Union, negotiated between the three churches was inconsistent with the standards of their Covenant of Union of 1875. Underneath the unwillingness to join was also a strong desire by the Scots, who formed a large segment of the membership, to stay with their own kind.

Many also preferred their own form of worship with its solemnity over against the informality in much of Methodism. Some felt that the Methodists didn't maintain such a high standard of morality as the Presbyterians. Therefore, not everyone who stayed with the continuing Presbyterian church had noble motives.

However, by and large the Presbyterians have a larger percentage of evangelical and reformed congregations than the UC.

Johan Tangelder is pastor of the Christian Reformed Church of Strathroy, Ont.

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Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
Taber-CKTA..... 8:00 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. 11:30 a.m. 1240
Burns Lake-CFLD.. 9:15 a.m. 1400
Kitimat-CKTK..... 8:30 a.m. 1230
Osoyoos-CKOO.... 8:30 a.m. 1490
Penticton-CKOK.... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)..... 9:30 a.m. 1240
Smithers-CFBV.... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK..... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB..... 9:30 p.m. 940

Atikokan-CFAK... 10:30 a.m. 1240
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

ONTARIO
Ajax-CHOO..... 9:30 a.m. 1390
Chatham-CFCO.....
Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB.. 10:30 a.m. 800
Guelph-CJOY..... 9:30 p.m. 1460
Hamilton-CHAM... 7:30 a.m. 1280
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN.. 9:30 a.m. 1480
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat)..... 6:00 p.m. 1350
St. Catharines-CJQR. 10:30 a.m. 97.7MC
Sarnia-CHOK..... 7:30 a.m. 1070
Stratford-CJCS.... 8:45 a.m. 1240
Wingham-CKNX.... 10:30 a.m. 920
Woodstock-CKDK. 8:30 a.m. 1340

NOVA SCOTIA
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Kentville-CKEN.... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 8:00 a.m. 1270
Windsor-CFAB..... 5:00 p.m. 1450

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Saint John-CHSJ... 9:00 a.m. 1150

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School

Chalkmarks

Being more than a good example

As a Staff, we have been studying the book "Educating For Responsible Action" by Professor Nicholas Wolterstorff from Calvin College. The last chapter dealt with how children learn from someone that they can model themselves after. The conclusions were rather interesting, since the actions of the model were the most important aspect.

They found out that if the model said one thing and did another thing, the children would also say the same thing and follow the actions of the model, even if the two are in opposite directions. This means that if we say you should love your neighbour, but never act in that way, our children will say the same things and act the same way we do.

The expression "actions speak louder than words" is certainly true.

The best way to model for our children, of course, is to let our actions back up our preaching and teaching. It is hard for us to be consistent in our daily living, but for the sake of our children it is something we must strive for.

The beauty of having a Christian School is that we are a community, and lift each other up when we fail. We can also trust that parents and teachers are working together for the good of the children God has placed in our care.

Newsletter, Feb. 84,
Fruitland John Knox Memorial Christian School

Dordt Wind Ensemble travels to Ontario

SIOUX CENTER, Iowa — The Dordt College Wind Ensemble, directed by Gerald Bouma, professor of music, will tour Ontario, Michigan, and Illinois on March 23 through April 2, presenting concerts in churches, school assemblies, and at several colleges.

The Dordt College Wind Ensemble is one of two bands at Dordt. The 84-member Concert Band performs several local concerts each year. The 53-member Wind Ensemble is chosen, by audition, from the Concert Band.

The Wind Ensemble will perform a variety of music. Classic works for band include Mendelssohn's "Overture For Band," Weinberger's "Polka and Fugue," and Alfred Reed's "Queensone Overture." Lighter selections include several marches, tunes by Barry Manilow, and selections from the movie "Rocky III."

The ensemble's schedule in Ontario is as follows:

March 24, 7:30 p.m., Thistletown Collegiate Auditorium, **Toronto,** Ont.; March 25, 7:30 p.m., John Knox Christian School, **Brampton,** Ont.; March 26, 8:00 p.m., Durham Christian High School, **Bowmanville,** Ont.; March 27, 8:00 p.m., Hamilton Christian High School Auditorium, **Hamilton,** Ont.; March 28, 8:00 p.m., Covenant Christian Reformed Church, **St. Catharines,** Ont.; March 29, 8:00 p.m., London District Christian Secondary School Auditorium, **London,** Ont.

The concerts are free and open to the public. The public is invited to attend and enjoy an evening of fine music. A freewill offering will be received.

Christian education: a unique tapestry

Can we hear from you? We would like to include your work in our Special education issue to come out mid-April. Copy deadline is April 1. We would like any art work, poetry, short story or a profile of your school, with a picture, of course.

White design

My whole life is but a
windblown snowflake,
that will melt as it falls
on the face of God's Eternity.

Yet, every day that is
formed into its own white design,
becomes one of
God's breathtaking creations.

Jennifer Hoekstra,
Baltimore, Ont.

Grapes anyone??

To those of you who have an interest in computers, especially Apple Computers, there exists an organization called Gospel Resource and Program Exchange (GRAPE). The logo also stands for Grace, Repentance, Atonement, Perseverance and Eternal life (GRAPE). They carry all sorts of Bible programs and teaching aids and games. GRAPE can be reached at Box 576, Keyport, WA 98345, USA.

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September 11-18, 1984
Last September twelve Ontario residents joined twenty-six Statesiders in a tour of the Red Mesa churches and other attractions. They enjoyed a thousand-mile bus trip through rocks, canyons, forest, and deserts of Indian reserves in the Southwest United States. Their hearts were deeply warmed by the hospitality of Navajo and Zuni Christians and missionaries.
This September that opportunity will be offered coast to coast. All meals, lodging, fees, and bus transportation in New Mexico and Arizona: $490 Canadian. Plane, bus, auto, or train from your home to Albuquerque, New Mexico and return is separate.
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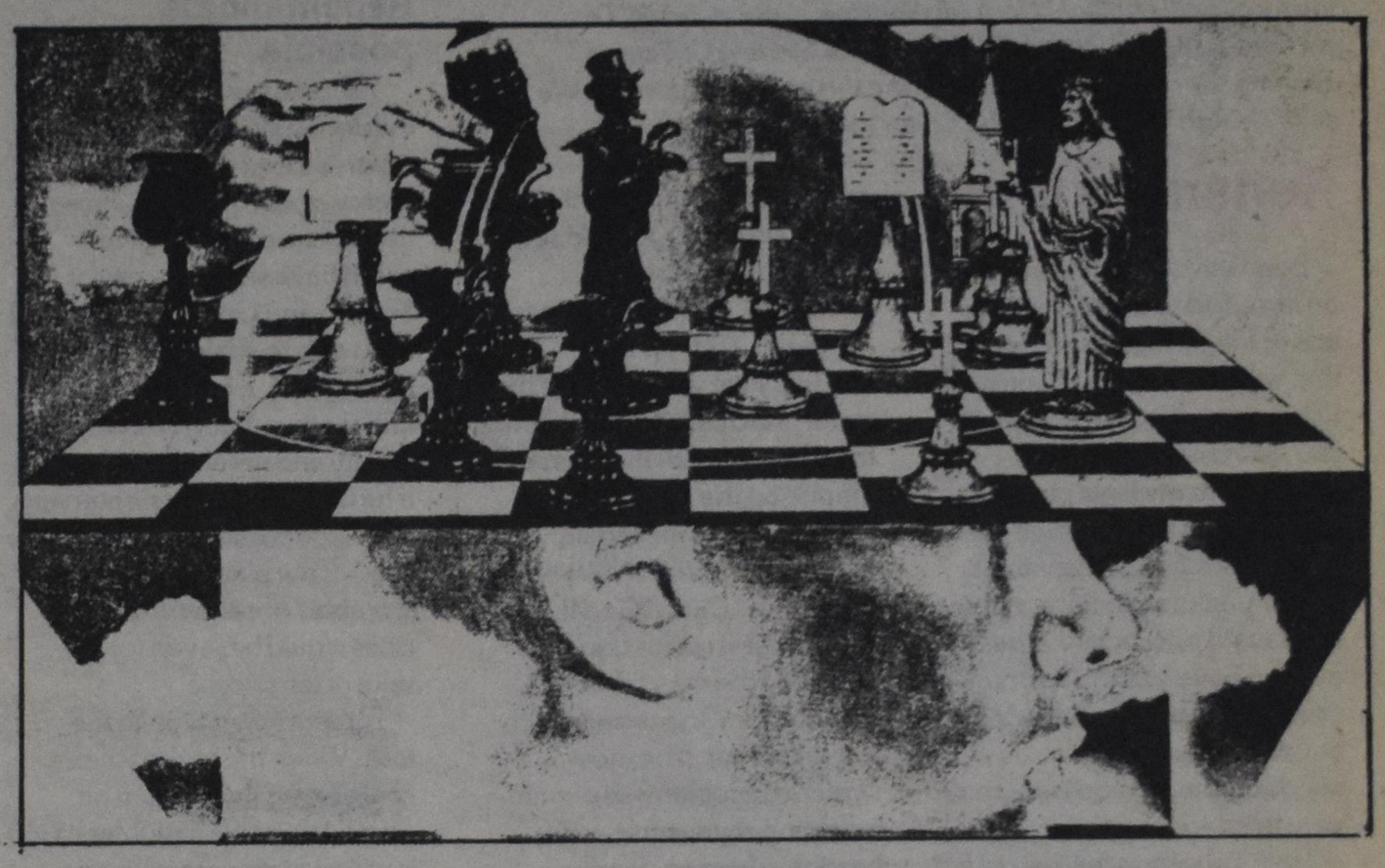
Teaching children to think and discern

Both sides of the brain need to be developed



Dirk de Vos

Recently Mr. Dirk de Vos, a senior analyst with the federal government's Department of Industry, Trade and Commerce, spoke to a group of Christian Labour Association of Canada (CLAC) supporters in St. Catharines, Ont. He suggested that the challenge of christian parents and educators in the twenty-first century would be to teach their children to discern the right faith. The left side of the brain, which contains the power to reason was under attack, he suggested.

"If deprived of the capacity to be rational, you become vulnerable," said de Vos. The ensuing "vulnerability will cause a false faith, not a losing of faith." Therefore there is an urgency in developing the left side of the brain as much as the right. Here follows the main ideas of his talk.

"The argument is that we may be neglecting the education of our children because we do not take account of the fact that most people's brains are divided between very distinctive functions and ways of working. Each side of our facilities ought to be developed in a balanced way.

"For most of us, the left side of the brain controls the rational modes of thinking and acting. This is where sequential thought and argument and logic take place. Also, the left side of the brain generally conducts quantitative analysis; applies rules; and is useful for systematic planning and the practice of science and technology.

Neglecting the brain's right side

"In Westerners (as distinct from Orientals) there is often a neglect of the functions of the right side of the brain, which tends to think by association, recognizing patterns and intrinsic meaning, sees perspectives, controls sight, specializes in abstractions (high meaning), is able to integrate things, is often artistic and creative.

"Many lessons can be learned from this division, but one of our biggest problems is going to be the fact that it is also the right side of the brain that is exploited by people who practise the occult and other similar mystical and religious instincts and experiences. Overdevelopment of that side of our faculties exposes us to irrationality.

Education neglects to balance both sides

"There is evidence that we have neglected to cultivate both sides of the brain in our educational systems. Often our teachers neglect our rational capabilities by depriving students from the opportunity to develop their powers of reasoning, write essays which merely express feelings, and generally become impressionable. Our rational abilities help to protect us against the abuse of the mystical faculties, of intuition and religious impulses.

Is the right brain the seat of our religion?

"The short answer to that question is that while it is not possible to try to place the center of *true* religion somewhere in our bodies, we should at least realize that the *false* religions which are now increasingly being pressed upon us, with their occult and mystical and Oriental origins, *are* cultivated in the area of the brain which specializes in non-rational activities.

In that sense a battle is being waged for the use of the right sides of our children's brains. This attack is particularly noticeable in the State of California and in Canada, which are considered to be *avant-garde* by the apostles of the new world religion, the religion of Oneness, which sees God in the *wholeness* of things, in the interdependencies and interconnectedness of things, including pantheism (God in nature), and in a cosmic consciousness.

"The Reformed tradition seems to have very little knowledge and experience of these significant developments. What we see developing in Canada and elsewhere is a new religious spirit of *immanentism* for which our children will have to be better prepared. If their rational faculties were sound and at the same time they were brought up in the true religion, then at least they will escape the fate of people whose religious vacuum is now being filled by the religion of the World Spirit."

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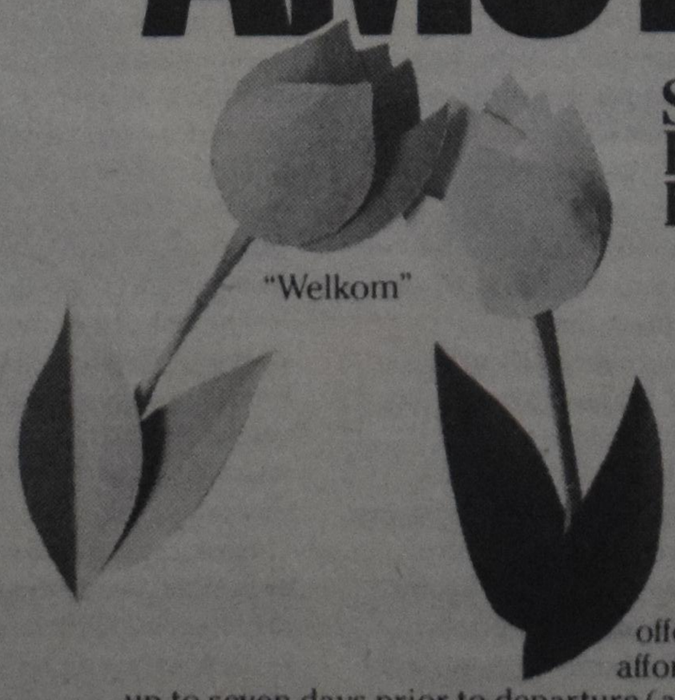

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Issue

No-fault divorce and the task of the Christian

In the February 3 issue of Calvinist Contact Bert Witvoet wrote about no-fault divorces as proposed by the Canadian government in an editorial entitled "No-fault divorces ... good, bad?" Dr. Richard Reitsma, Professor of History at Sterling College in Sterling, Kansas, takes issue with the thrust of this editorial. We publish both his letter and the Editor's response.

Reitsma's letter

Bert Witvoet, in reflecting on the effort to make divorces less of a legal nightmare, stated that with the demise of christian values in society the Christians should consider quietly assenting to the legal changes. In doing that the Christian is not undermining christian values but only acknowledging a state of affairs in our society. The need to have healthy marriages based on love remains the norm but the ability of laws to encourage such marriages may vary from age to age.

I may be stating the case of B. Witvoet more explicitly than he would wish to put it but I do think that he is actually advising Christians to become fleeing Jonahs who almost applaud the destruction of the dark secular Nineveh. That apocolyptic reading of the article may need some explaining. Let me begin by looking at the text of the article.

Bert Witvoet ended his article with the following thought: "Maybe we are heading for a time when churches can really be distinguishable again from the mores of a secular society ... because out there it is after all *darkness, and not some murky landscape.*" (emphasis mine).

As Jonah was settling down for a nap in the bottom of the boat going to Tarshish he might well have thought to himself: "Let that dark heathen Nineveh receive the judgment of God then we can really show the world that we are the people of God."

I think that the Nineveh account has at least three lessons to teach about God and his love. Each of those points have a direct relationship to the question of no-fault divorce.

Limit to God's patience

The first message is that God's long-suffering does have its limits. He was quite ready to wipe Nineveh from off the face of the earth for its deeply sinful life. Like the sins of Sodom and Gomorrah so those of Nineveh had risen to heaven. Sexual abuses had left the closets and stalked the streets in all of those cities. I believe that in our time we need to again underline the deeply biblical thought that the "...family is the root and seed out of which the state develops." (A. Kuyper, *Ons Program*, 1897, p411).

Augustine was aware of the same principle when he blamed the dissolution of the Roman Empire on the moral degradation of the fertility goddess who publically flaunted her wares. (*City of God* II, 27). When moral corruption has poisoned the very fabric of a society then God stands ready with his wrath. The most wretched problems of our time, including child abuse, wife-beating, abortion, family murders, are all directly the result of the breaking apart of the family fabric.

As Christians we know that all is not well when the adulteress or adulterer "eats and wipes his or her mouth and says 'I have done no wrong.'" (Prov. 30:20); what we also have to stress is that God punishes adultery: "Can a man carry fire in his bosom and his clothes not be burned? So is he who goes to his neighbor's wife: none who touch her will go unpunished" (Prov. 6:27).

That is a tough lesson for us to learn because we are all too ready to mumble in our beards that we ourselves are no shining knights in the Kingdom of God. But neither was Jonah! Yet, as a child of God he had to witness to the Kingdom of God. He certainly did not go to Nineveh to flaunt his own virtues.

So lesson number one is that the secular "darkness" which Bert Witvoet described is not the darkness of a quiet night but the deathly darkness that precedes a hurricane or tornado. In private and in public we should warn against the laws, like the no-fault divorce law, that bring that tornado nearer.

Repentance is possible

There is, however, more to the Jonah story. Nineveh repented and God, in his mercy, spared the city. From the Bible we know that Lot could have saved the city of Sodom and Gomorrah if he had been able to shake his unholy lethargy off. If he, in a fit of holy indignation, had gone around in his city and preached judgment. If he had only made *six* converts then God woud have spared the cities of the plain. God had promised Abraham that the cities would be saved for the sake of ten people.

But Lot was not up to the task. When the men of the city came for his guests then he offered them his daughters! God is a God of mercy and that is why we as Christians must never assume that the coming of a secular darkness is inevitable.

If we witness against the law divorce legislation we may be instrumental in helping stir up the type of repentance that calls forth God's mercy and there may come a time that the inward fabric of our society again becomes strong.

God punishes those who don't speak up

The believing Jonah knew the first two lessons that we have looked at. He knew that God is a God who brings judgment on sin; he also knew that God was a God of mercy. But God also had a third lesson for him, and that is a teaching that also relates to our need to publically and privately witness against lax divorce legislation.

Jonah did not want to share the Good News of God's Kingdom with the people of a city living in a secular darkness. He wanted to keep that news within the bounds of the land of Israel; the Good News he thought, is the birthright of God's people.

What was God's third lesson? The pagans repented and were shown mercy but God's judgment almost fell on the head of Jonah. By that "sultry east wind and the sun" God almost killed Jonah. God's judgment on Lot was that he lost his wife and escaped with his two lewd daughters. The sins of Sodom and Gomorrah entered his home because he did not witness against them.

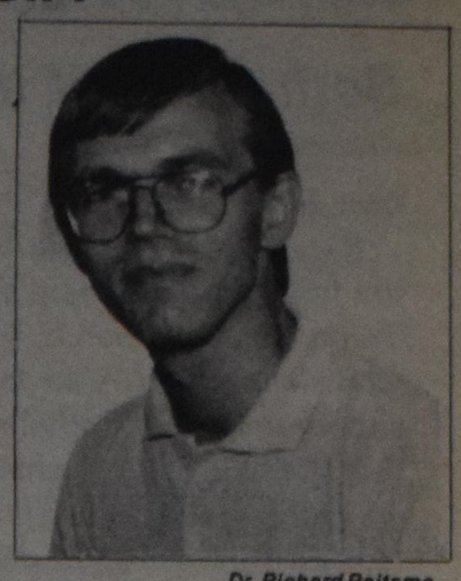
It is this last lesson that causes me to be deeply troubled when I hear of Christians who almost look forward to the time when "there is after all darkness."

If we do not publicly and energetically witness against something as grotesque as "no-fault" divorce then the spirit behind such legislation will creep into our own homes. If we do not witness *against* that darkness then our children will, before we know it, be in its vanguard.

If, on the other hand, we freely share the Good News then our children's children will still talk about it.

Dr. Richard Reitsma, Sterling, Kansas

Editorial response:



Dr. Richard Reitsma

Your letter, Dr. Reitsma, both pleases and troubles me. It please me because it so beautifully explains what our task as Christ believers is over against the darkness of our secular world. I can only say 'Amen' to that.

I troubles me because you seem to think that my editorial of February 3 brought a conflicting message.

I was afraid of being misunderstood when I wrote the editorial, because the point of it rests on a rather fine distinction between what the task of the Church and what the task of the State is.

But I thank you for addressing the question. This way others who may also have misunderstood the editorial can get a second crack at hearing my fallible attempt at pointing out an obedient way of dealing with problems in a disobedient society.

There are a number of assumptions in your letter that seem to indicate that I was calling for a quiet assent to legal changes and that I rejoice in the fact that "Nineveh" is not repenting. Nothing could be farther from the truth.

The task of the Church, yes, of every one who calls him or herself a believer, is to boldly preach the will of the Lord, as Jonah should have done from the start.

Now, my editorial was not about that, even though I hinted at it when I said "Believers can really point to an alternate way of life, and the gospel can really shine again."

It is perhaps an oversight on my part that I did not write a second editorial or that in the first editorial I did not stress what the Church should do. To that extent I must accept part of the blame for being misunderstood.

Your comparison between us and Jonah is to the point, therefore, when it comes to our task as Christians. But it misses the point of my editorial.

The editorial addressed itself to the question, what must a government do when a society hardens its heart?

I referred to how Moses dealt with it. He allowed for easier divorces. Yet, who would dare suggest that Moses thereby condoned unfaithfulness and closed his eyes to evil?

Notice that I said in my editorial that laws should preferably be several notches above the level of a society. In other words, laws should still point the way to a more obedient life style.

Let's use an example from Africa. Suppose we would be asked by the Nigerian government to advise them on how to order a polygamous society. Would you tell them to direct all husbands with more than one wife to send all but one wife away? I hope not. These women would become outcasts.

Would you tell the government to forbid furture polygamous marriages? Perhaps some laws could be enacted to encourage that development but to forbid polygamous marriages would be anti-historical and cause serious social disruption.

The Church in Nigeria, on the other hand, would be in a much better position to let the leaven of the gospel work so that marriages be monogamous. They should proclaim "thus says the Lord."

The darkness is here

Towards the end of your letter you state that you are troubled "when I hear of Christians who almost look forward to the time when "there is after all darkness.'"

That, Dr. Reitsma, is again a misreading of my editorial. I did not say that I look forward to the time when "there is after all darkness." I said the darkness *is here*, "let's face it rather than put a little veneer on it.

What I am looking forward to is that that veneer is taken off and we recognize the darkness for what it is. Then we can speak to it more forcefully and preach the gospel of the light of Jesus Christ, so that, unlike Lot, we are up to the task of preaching the judgment of God on sin and the promise of salvation.

Bert Witvoet

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Feature

Women in crises

(A third story about abused women)

Ineke Parleviet

The office door flew open and Hazel stormed in. "There's a car outside," she screamed. "It stopped. Turn off the light and see if it's a beige Pontiac."

Fear was written all over her face. Her dark brown eyes darted from me to the window and her face was as white as the blotter on my desk. Without waiting for a reply, Hazel switched off the light and cautiously pushed a bit of the drapes away and peered outside. I did the same.

"There's no car, Hazel. Calm down. And even if there was one, you are safe here."

Hazel let go of the curtain. "But I heard a car stop ... And Joan told me that he's looking all over town for me." Her voice still quivered and the scared look in her eyes made my heart fill with compassion. I put an arm around her shoulders and almost pushed her out of the office.

"There's nothing to be alarmed about, Hazel. You are safe here. Keep that in mind. The doors are locked and we will never open the door unless we are sure who's standing outside. Come on, let's go to the kitchen and grab a cup of coffee."

While she was sipping her coffee, I looked at her trembling hands. Her right two fingers were stained with nicotine. Hazel was a chainsmoker. She was a stout, heavy boned woman with greyish-brown hair, looking much older than her fifty-two years. She lit up a cigarette and inhaled deeply. "If he finds me, he's going to shoot me. I know he will. He has been threatening me for years. One day he's going to do it, even if he has to go to jail for it."

"Hazel, you're exaggerating. You told me yourself that during all those long years of your marriage, he has never touched you. Verbally and mentally he may have abused you terribly, but not physically. To me he sounds like a big bluff and most likely he's a big coward as well."

He's sadistic

"You don't understand," Hazel said, extinguishing her half-smoked cigarette and lighting another one." You don't know my husband. You haven't lived with him for so many years.

He's sadistic. Three times during the half year he forced me into his car and drove me straight to the gorge. He ordered me out of the car and when I refused, he dragged me out. He may be smaller than I am, but he's twice as strong. He pushed me to the edge of the gorge and told me that if I would ever contemplate suicide, this was the right place to do it. He even said that it wouldn't be too hard for him to push me over and make it look like suicide; after all, I am on tranquilizers and sleeping pills. I know he can stage it, and some day he's going to do it if he gets hold of me. And I told you what he did to my finger less than a month ago."

Yes, I knew. Chuck had warned his wife to keep her mouth shut about what he had threatened her with. He had grabbed her left hand and then, very deliberately he had taken her little finger between his strong hands and with a short snap he had broken the bone. "Just to let you know that I mean business," he had said. "You can go to the doctor to have it set, but you'd better leave me out of it."

And so she had made up a silly story, which the doctor apparently believed. Since that time she had been waiting for an opportunity to leave him. From an ad in the newspaper she had heard about our shelter and had memorized the telephone number.

All I can do is eat and smoke

For years she had been working as a presser at a dry cleaning store. Her husband refused to give her any money for groceries, but spent most of his money on cars, snowmobiles, motorboats, car stereos and the like. He never drank nor smoked, but insisted on having good meals.

He let her go to work and checked the time she returned home. She wasn't allowed to have any friends, could never visit her mother who lived in Toronto, and no one was welcome to come over for a cup of coffee.

If her husband brought a friend over himself, he would accuse her of flirting with this man, while at the same time he would order her to prepare a big meal for the two of them. She wasn't allowed to eat with them. He didn't even trust her to do the groceries all by herself. He insisted on going along and told her what to buy from her own hard-earned money. There wasn't a chance that she could buy herself some clothes or get out for some entertainment.

"All I can do is eat and smoke," she had told me. "That's why I'm so fat. But I don't care. I don't care about anything anymore. The boys have left home years ago. The youngest is just like Chuck. Moody, miserable, sadistic and always cutting up his girlfriend, just like Chuck does me. I should've left Chuck years ago; perhaps Dan would've turned out differently ... I feel so guilty about it ... the oldest one is all right. He hasn't spoken to his father for the last five years. Chuck blames me for that, too."

Chuck is looking for me

"I phoned Joan, my girlfriend," Hazel told me now. "Chuck came in to see her. He wanted to know where I was. He said he had bought a gun and wouldn't rest until he had found me."

"If he had bought a gun, he wouldn't tell others. After all, you don't advertise a planned shooting," I said.

Hazel shook her head. "You don't know him," she persisted. "He's weird. He's just obsessed with the idea that I'm running around with others. I've never done that and I never will. There isn't one man whom I trust. They are all goofy and think that they are little gods or slave drivers. Take your pick. I keep the house immaculately clean, but never one day passes or I get yelled at that I didn't scrub the floor well enough or I'd put his coat on the wrong hanger. Stupid things like that.

One thing I know: I will never go back to him. I will have to find another job, for he's watching the dry-cleaner's like a hawk, Joan said. I'll move away to another town, if necessary, take another name, anything, as long as I find the way to do it. If he finds me, he'll kill me. Just like he broke my finger."

Hazel stayed with us several weeks. Slowly her intense fear ebbed away, but it never left her completely. She felt safe inside the shelter, but she hardly dared go out, not even to a close-by shopping mall, miles away from her home. She applied for legal aid and for a separation and a restraining order for her husband. She was now looking for a small apartment, but deep-down she wasn't ready yet to live on her own. She still needed the protection of having other people around her.

A Valentine card

Then, one day when I came in for evening duty, she showed me a big Valentine card. "Read this," Hazel said. "My lawyer sent it on to me."

I opened the big, expensive looking card on which the golden letters: "To My Darling Sweetheart" were printed in crushed velvet.

"You must be kidding ..." I said more to myself than to Hazel.

"Read the letter with it, too," Hazel said.

The message on the card was the mushiest I had ever seen, dripping with sentiment and superlatives. "My sweetest darling wife ... The loviest woman I ever saw and whom I call MINE and adore ...:

Suddenly I felt almost nauseated.

"The letter is worse. Read it." Hazel insisted.

The handwriting was shaky and the lines danced up and down on the unlined paper. "I miss you, darling ... I cannot live without you ... I dream about you day and night. I can't eat, I can't sleep. I lost more than fifty pounds ... I'm going nuts without you ... I always loved you ... I love you so much. Come back, darling, come back, please, don't let me die without you ... I'll kill myself if you don't come back ..." On and on it went. Four pages long.

I handed the letter back to Hazel. "How do you feel about it?"

She looked at me with her dark eyes, which again were filled with fear and anguish.

"How I feel? Scared. He won't let go of me. He will never give up."

"But what if he means it?" I asked, knowing the answer myself.

Two things are missing

Hazel shook her head. "Two things are missing. I'll show you. Give me a red pencil." She then circled all the "I's" and counted them. "Thirty-four of them. He's only concerned about himself. Not once does he ask how I am doing. He wants me back for his own reasons: to have me in his power again, under his control. I am his

Continued on page 20...

FOR KIDS ONLY

Spring is back

The sun is getting warmer. The days are getting longer. Melting snow softens the earth. The hard shells of buds and bulbs swell and open. Hungry squirrels and dormice wake up

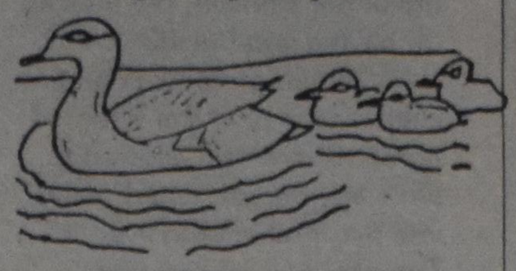
and rub the sleep from their eyes. People come out of doors just to take a deep breath of fresh, fragrant air. It's spring again! Year after year the same things happen as March arrives. The cycle of the seasons is as dependable as God's care over you. You can always depend on spring following winter.

Look around carefully. The good earth and everything in it seems to be awakening. Creation is beginning a new phase in its cycle.

What an exciting time it is in the animal world! Worms are wriggling up through the soil. A turtle crawls out of the mud where it has slept all winter. Birds return from their winter vacations and get busy building nests to hatch their eggs in. The meadowlark and robin sing and sing as they call to their mates and enjoy the sunshine. A dragonfly pulls itself out of its old skin and proudly flits away with its new wings. Frisky lambs and timid foals are born and play close to their mothers.

Plants too, respond to the warmer, longer days of spring. In the forest, the wildflowers bloom early, before the sunlight is blocked out by the trees' new leaves. Ferns push up through the soft soil and uncurl as they begin to grow. Dandelions and daisies invade the hillsides and meadows. Leaf buds, that have been protected by hard shells all winter long, swell and open into fresh, new leaves.

What about the world itself? What is changing there? It too is moving through its cycles. In



our part of the world, the sun seems to climb higher in the sky every day and stay there longer each evening. As the days grow longer and the sun brighter, our weather gets warmer and warmer.

Even people seem to change in spring. They boast of being

full of energy and ready to tackle new activities. Parents decide the house needs a thorough cleaning and you can't wait to try on your roller skates or work in your new baseball glove. It's a time when everyone loves to come outdoors and rediscover the beauty and wonders of spring. Spring is back, look around and see for yourself!

Solutions on page 13

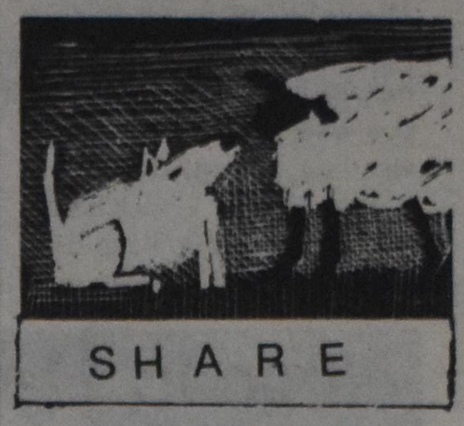
Hey kids,

During the first few weeks of every spring I count the number of robins I spot. I've done that since I was your age. My sisters and I always held a contest to find out which one of us saw the most. I especially remember what a great honour it was to be the first to see a robin that season. I still get a special feeling when I welcome the robins back to my lawn.

Are there things you always do when spring arrives? Why not write to the MAILSLOT and tell us.

Let's find out who sees the first robin this year. Write to me and tell on what date you saw your first robin this spring and where. In a later KID's page we'll publish your name and information.

Write to: **MAILSLOT, c/o Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3**

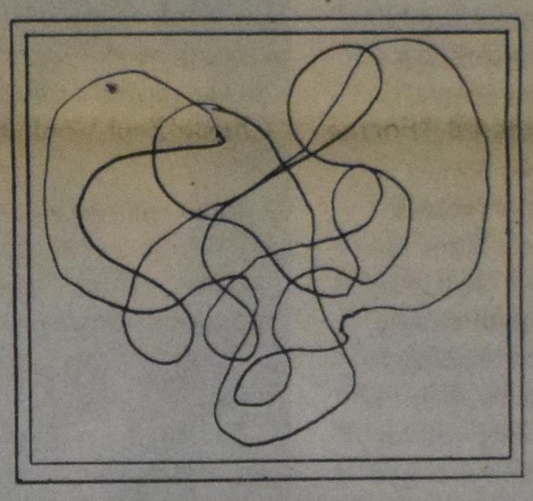


Draw and colour

I like to take a piece of paper and draw a design on it. Then I use pencil crayons and colour in all the spaces with different colours. I sometimes put dots or lines in the spaces too.

Submitted by: **Jenica Koolma, Rexdale, Ontario.**
Age 8

Thanks, Jenica!

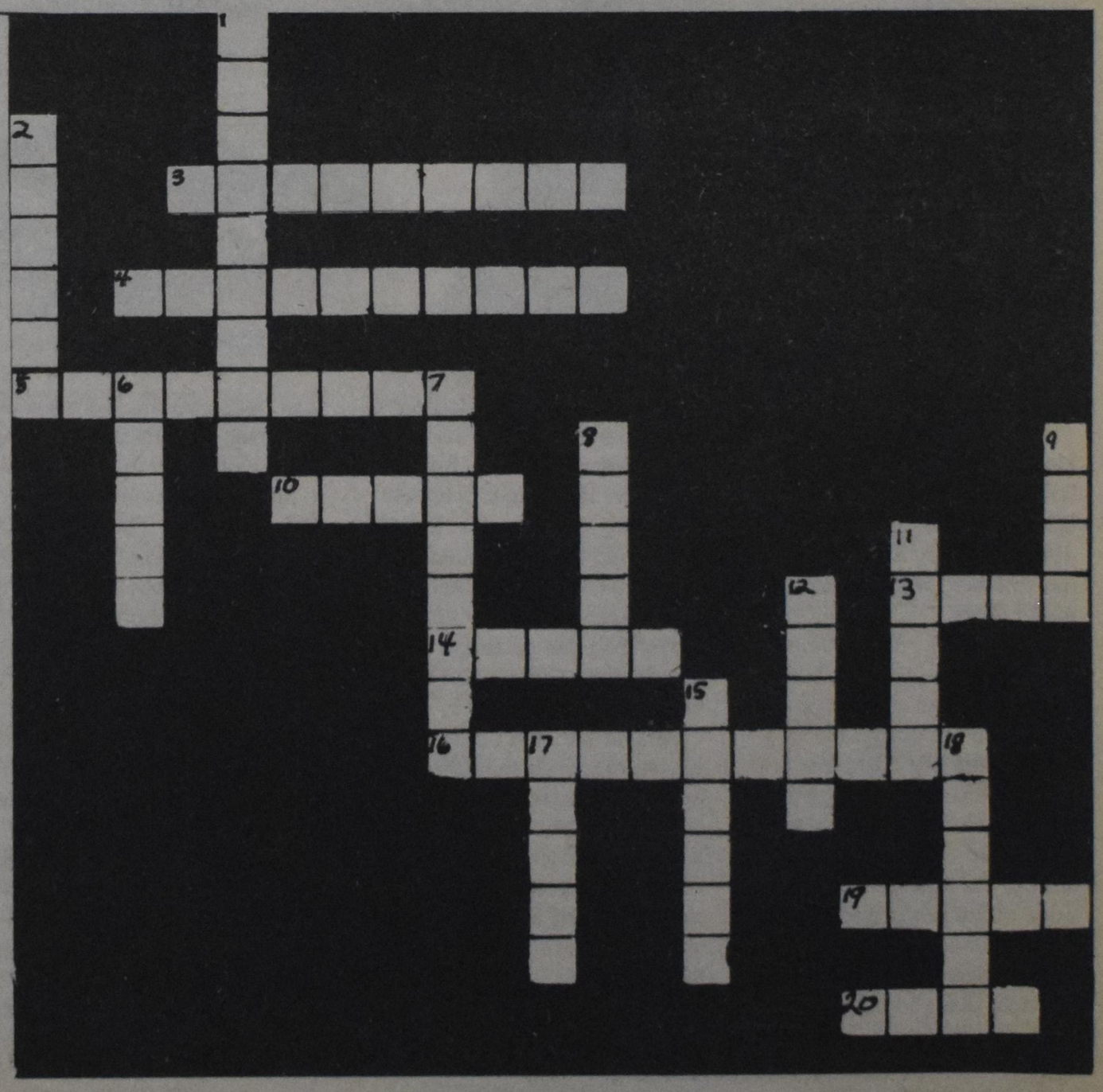


Across

3. During the spring, a _____ emerges from the pupa shell.
4. Before a fern uncurls it is called a _____.
5. _____ and tulips are spring flowers.
10. Many animals have their _____ during springtime.
13. In ponds, frogs lay clumps of _____ in blobs of clear jelly.
14. The _____ return, flying, in V-formation and honking loudly.
16. The _____ rises in the spring.
19. Spring weather is often _____.
20. A spring peeper is a very tiny _____.

Down

1. Some people watch the _____ to see if spring is coming soon.
2. Seasons happen because the earth is _____ at an angle as it travels around the sun.
6. Spring is the season when _____ trees blossom.
7. In the woods, wildflowers blossom before the trees block out the _____ with their leaves.
8. Farmers plant their _____ in spring.
9. _____ open to produce leaves and flowers.
11. As the warm weather arrives, people are often said to have spring _____.
12. Spring is a time when birds build their _____
15. An early spring flower is the _____.
17. We often say "_____ comes in like a lion and goes out like a lamb."
18. Spring _____ occurs when day and night are exactly the same length.



Success comes through commitment

Jane Anne Murray

Often times I am asked the question, "what is your 'success rate' in therapy?" Many times this question is posed long before the individual, family, or couple even enters into therapy.

I often wonder then what brings people to Christian Counselling Services — the idea of "getting it all together," putting missing pieces in place, perhaps the hope of finding God's design for their lives. Often clients find some initial comfort in knowing our agency is "christian." They entrust us with their lives because the matter seems beyond the frail human ego. They feel we "must" have answers if we are really christian.

Personally, I am not concerned about success in therapy. "Success" can have many different meanings, and be measured in many different ways. I am concerned about the commitment of people to the process of counselling.

When a family is committed to each other, when a couple commits themselves to the marriage, when an individual decides he or she is worth some time invested to Self discover, I consider my work a "success." The commitment is ongoing; a daily renewal of the relationship through the mind, the emotions, the soul, and the will.

Jane Anne Murray

Sometimes many months of therapy precede the commitment to change.

As a therapist, my commitment to the process of therapy does not change with the variety of client experiences. Losses, hurts, separation, reconciliation, communication — all the little victories are seen as signs of growth and progress in a person's life. I become more committed to clients as they become more committed to working on their lives.

Christian Counselling Service stands out among agencies in the city because of the willingness of our staff to enter into a therapeutic relationship, to come along side of clients in a personal caring way — not measuring success, but joining together situations that might keep a person isolated, distant and unsuccessful in life.

We enter each situation from a delicate position. My success does not depend on the clients. Sometimes they cannot catch any vision of hope. My success depends on the willingness of supporters to continue to offer reassurance, prayer, and financial assistance where necessary so that we as therapists may continue to be committed to therapy as the need continues to increase.

My utmost desire is for clients to see as part of their growing process, light in the midst of darkness, hope in the midst of apparent hopelessness, victory in the midst of many defeats and a sense of eternity amidst their finite circumstances.

When a commitment to any or all of these takes place in therapy, then our "success rate" soars.

Jane Murray is a Counsellor with Christian Counselling Services in Toronto. She works mainly in marriage and family counselling.

A counsellor's prayer

... Thanks be to God who gives us the victory! After months of drudgery, we have terminated and he goes with a sense of victory. Lord, you know how awful it was at times; he couldn't or wouldn't verbalize, no psychological-mindedness at all. Yet life — and you — created the conditions that produced change and a sense of excitement about living. And is it pride, Lord, to take pleasure in having worked well with him? I had been warned not to invest my time in him, yet I did, and I feel that I have won something worth winning. It feels good, Lord, to be a winner this time. You know how often the losses come, yet in the midst of the petty accomplishments, the petite makings of growth, the occasional sense of helplessness, the fearfulness of hopelessness, the ever present grind, comes some moment like this: thanks be for the victorious!
Anonymous

A new Salem clinic in Hamilton

Herman de Jong

At eleven in the morning the elevator of the Medical Arts Building at the corner of James and Young looked like a tropical paradise.

At the last moment a young dental assistant squeezed in. "What are all those plants for," she gasped bewildered. "For the new Salem Christian Counselling Clinic on the 4th floor," I said.

"Must be a rich outfit I guess, with all those big plants," she laughed. Sourly remembering a dental chair, shielded by an even larger forest of plants, I told her that these plants were donated to the Salem Clinic by Westbrook Greenhouses in Grimsby and greenhouses in St. Catharines.

On the fourth floor Salem's counsellor, Jessie Cooper, who had staffed the Clinic when it was situated in the Reformed Church on Paradise Road, and newly appointed counsellor, Christel Zeyl-Vonk, helped me unload.

After I almost left my right hand in the elevator (these mighty doors slam shut at the most inopportune moments) I admired the empty rooms. Nice rugs.

Twenty minutes later Salem counsellor, Jan Yeaman and administrator, Merrill Scott, clogged up the elevator once more. This time with furniture. I don't know whether the first client was expected at 12 o'clock. He or she would have found the Clinic in Suite 418 a most homely place.

Interested Hamiltonians and people from surrounding areas are most heartily welcome to inspect the new facilities of YOUR Salem Clinic at the corner of James and Young Streets. Good idea to phone first though — (416) 528-0353. The elevator holds two persons and 12 plants, or 8 ordinary people.

Cross world puzzle solutions

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13. Eggs
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5. Daffodils
4. Fiddlehead
3. Butterfly

Down

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17. March
15. Crocus
12. Nests
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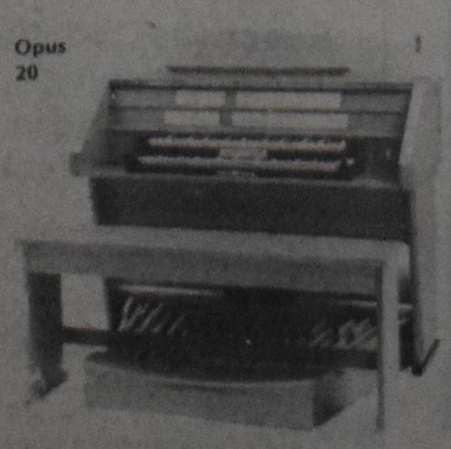

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99 Niagara St., St. Catharines
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BIRTHS

ELZINGA: Praise God for the miracle of new life. Ed and Nancy thank and praise God for the precious gift of another child, JULIA HEATHER, born March 1, 1984. A sister for little Edie. Grandparents are: Dr. and Mrs. R. Edwards, Milton, Ont., Mr. and Mrs. J. Elzinga, Dundas, Ont.

KLEIN-GELTINK: We, Gerald and Rita, thank the Lord for the most precious of gifts: a new life. KEVIN ALBERT was born on March 1, 1984. He weighed 11 pounds and is a new brother for Brian and Mark. Sharing in our joy are his grandparents: Mr. and Mrs. John Streutker of Woodstock, Ont., and Mr. and Mrs. Bert Dunnewold of Scotsburn, Nova Scotia.
45 Fourth Ave., Cambridge, ON N1S 2E2

MUIZELAAR: With joy and thankfulness to our Lord, we, George and Deborah (nee Stam) wish to announce the safe arrival of our daughter, SARAH ALICIA, born on March 2, 1984. Second grandchild for Mr. and Mrs. R. Muizelaar of Jarvis and 11th grandchild for Mr. and Mrs. D. Stam of Jarvis, and 22nd great-grandchild for Mr. Jan Stam of The Netherlands.
R.R.3, Wainfleet, ON L0S 1V0

RYSKAMP: "I praise you because I am fearfully and wonderfully made" (Psalm 139:14).
On February 16, 1984, God graciously entrusted to our care a son, ANDREW JON. We thank our Father for him. Andrew is the third grandchild for Mr. and Mrs. John VanderWal of Camlachie; and the seventh for Mr. and Mrs. Henk Ryskamp of Wyoming. His proud parents are John and Ellie Ryskamp.
R.R.2, Wyoming, ON N0N 1T0

VIS: "Behold, children are a gift of the Lord" (Psalm 127:3).
With joy and thanks to God, we, Andy and Alice (nee Cramer), wish to announce the birth of our son, DIRK ANDREW. He arrived on January 25, 1984, weighing 9 lbs. 1 oz. A little brother for Theresa Deanne. Proud grandparents are Mrs. T. Vis and Mr. and Mrs. G.J. Cramer.
2102 Sills St., Thunder Bay, ON P7E 5T1

WILPSTRA: With praise to God, we, Paul and Janet thank our heavenly Father for entrusting to our care the precious gift of a daughter, JULIE NICOLE, born February 9, 1984, weighing 4 lbs. 2 oz. Julie was able to come home to us on February 26. A little sister for Philip. 4th grandchild for Mr. and Mrs. Henry Wilpstra of Wyoming and 10th grandchild for Mr. and Mrs. Harry Wierenga of Sarnia.
497 Ontario St., Wyoming, ON N0N 1T0

ZETTLER: Brian and Mary give thanks to God for the birth of their son, MICHAEL LAWRENCE, brother to Christine and Cheryl. Born on March 4, 1984, in Toronto.

MARRIAGES

DEBLIEK-NYMAN: With thankfulness to God, we, the parents, Mr. and Mrs. J. DeBliek of Sarnia, Ont., and Mr. and Mrs. H. Nyman of Delta, BC are happy to announce the marriage of our children, KAREN NELL and ANTHONY JOHN. The ceremony will take place, the Lord willing, on March 31, 1984 at 2:30 in the First Chr. Ref. Church of Sarnia. Rev. S. Cooper officiating.

VANDERSLUIS-POOL: Mr. and Mrs. Mike VanderSluis, of R.R.#2, Blenheim, Ont., are pleased to announce the forthcoming marriage of their eldest daughter MARGARET ANN to COLIN MICHAEL, son of Mr. and Mrs. William Pool of R.R.#3, Wyoming, Ont. The wedding ceremony will take place, the Lord willing, on March 30, 1984, at 6:00 p.m., in the Blenheim Chr. Ref. Church. Rev. L.W. VanDellen officiating.
Future address: R.R.#1, Wyoming, ON N0N 1T0

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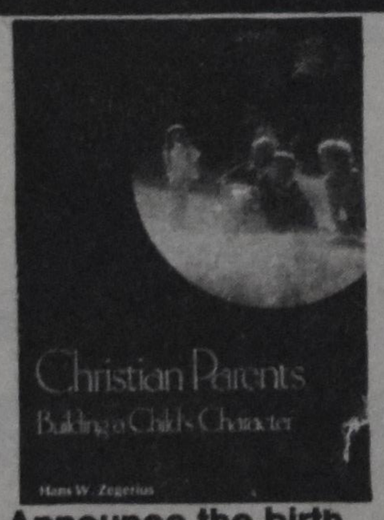
VAN SOELEN-SNIPPE: Mr. and Mrs. Bert Van Soelen and Mr. and Mrs. Bert Snippe are happy to announce the forthcoming marriage of their children, JANET FRANCES to ANTHONY ROY. The ceremony will take place, the Lord willing, April 6, 1984 at 7 p.m. in the Riverside Chr. Ref. Church of Wellandport, Ont. Rev. H. Katerberg officiating.
Future address: R.R.#1, Wellandport, ON L0R 2J0

VISSER-VEENEMAN: Mr. and Mrs. George Visser and Mr. and Mrs. George Veeneman are proud and pleased to announce the forthcoming marriage of their children, SANDRA TERESA and RONALD CLARENCE, on March 31, 1984 at 3 p.m., Immanuel Chr. Ref. Church of Simcoe, with Rev. Gary Veeneman officiating.
Future address: P.O. 1628, Almonte, ON K0A 1A0



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a FREE COPY of Christian Parents by Hans Zegerius (an $8.95 value)

ANNIVERSARIES

Congratulations to Dirk and Adriana Cornelia vander Doe (nee Kool), who, D.V., will celebrate the 50th Wedding Anniversary on May 3, 1984.

On March 31, 1984, D.V., we wish to celebrate their 30th Wedding Anniversary with our parents,

CASE and IDA DEGIER
(nee van Oostveen)

"Great is Thy faithfulness! Morning by morning new mercies I see. All I have needed Thy hand has provided; Great is Thy faithfulness, Lord, unto me" (Psalter Hymnal 408).
May the Lord continue to bless and guide you and give you many more years of happiness and love.
Congratulations from:
Harry & Joyce — at home
JoAnne & Jaap Veenstra; Jocelyn, Deona — Rolling Hills, Alta.
Annette & Frank Werkema; Kevin, Michelle, Laura — Embro, Ont.
Ida & Bruce KleinGeltink — Minesing, Ont.
Carol & Dick Verbeek — Woodstock, Ont.
Marjorie & Bas Groeneweg; Melanie, Karen — St. Thomas, Ont.
Home address: R.R.#2, Tavistock, ON N0B 2R0

Exeter, Ont. Mt. Hope, Ont.
1959 April 3 1984
With joy and thanksgiving we hope to celebrate the 25th Wedding Anniversary of our parents,

DAVE and ANN KONING
(nee Branderhorst)

We pray that the Lord will bless them and keep them in his constant care for many more years to come.
Congratulations Mom and Dad from your children:
John & Wanda Koning
Donald & Linda Koning
Robert & Nancy
Jeffrey
Stephen
Personal congratulations are welcome at an Open House on Saturday, April 7, 1984 from 7 p.m. at their house.
9423 Dickenson Rd. W., R.R.#1, Mt. Hope, ON L0R 1W0

Reach the Christian community; place your ad in Calvinist Contact!

ANNIVERSARIES

Maar wie Den Heere zoeken hebben geen gebrek aan enig goed.
Amersfoort Guelph, Ont.
1934 May 3 1984

DIRK and ADRIANA CORNELIA VAN DER DOE
(nee Kool)

All praise and thanks to God for our dear parents and grandparents on the occasion of their 50th Wedding Anniversary. May God be near you, with his love and bless you continually for many more years together, is the prayer of your children and grandchildren.
Jan & Joke vanderDoe; Dirk, Corry, Hans
Kevin & Anneke Innes — Windsor, Ont.
Dirk & Roos vanderDoe; Nicolette. Hans Robert – Leusden, Holland
Hans & Bette vanderDoe; Lisa, Krista — Delta, BC
Personal congratulations are welcome at an Open House on Saturday, May 5, 1984, from 2-5 p.m. at the Guelph Reformed Church, 79 Speedvale Ave. East.
Home address: 31 Nicklin Cresc., Guelph, ON N1H 5E8

Jarvis Jarvis
1959 April 3 1984
With thanks to God, I wish to announce the 25th Wedding Anniversary of my parents,

RALPH and WILMA KARSTEN
(nee Prinzen)

I pray that God will continue to keep and bless them, as he has done in the past.
Love from Robert.
Open House will be held, D.V., Friday, April 6 at the Jarvis Chr. Ref. Church at 7:30 - 10:00 p.m.
Home address: R.R.#1 (Box 235), Jarvis, ON N0A 1J0

ACCOMMODATION

1 or 2 bedroom apartment, in big house, available May 1, centrally located in the **Hamilton** West area. Rent reasonable in return for occasional assistance with older couple. Non smokers, middle aged couple preferred. Phone: 528-3533.

For rent: 2 bedroom furnished bungalow June, July, and Aug. in Ontario, 60 miles from Niagara Falls, Toronto etc. Reasonable for clean responsible party, no pets. Write to Calvinist Contact, Box #4799, 99 Niagara St., St. Catharines, ON L2R 4L3

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Voor inlichtingen bel: **Albert Van Maanen** Liefst's morgens om 8 uur ('One night deposit required at time of booking').
(212) 855-5036
119 Fort Green Place, Brooklyn, New York 11217

OBITUARIES

On March 7, 1984, the Lord took unto himself our dear mother, grandmother and great-grandmother,

ALIEDA H. HEYINK
(nee Prinsen)

in her 86th year.
Predeceased by her husband John H. in 1960, one infant son in 1929.
"He that dwells in the secret place of the most high shall abide under the shadow of the Almighty" (Psalm 91:1).
Dear mother of:
Gerry & Jan Doornink — The Netherlands
Nina & Bernard Westerveld — Clinton, Ont.
Hanna & Jo Lensink — The Netherlands
Gerrit & Janna Heyink — The Netherlands
Gerald & Janny Heyink — Hensall, Ont.
Jo & Dirk Brink — Newton, Ont.
Sina & Martin Guichelaar — Seaforth, Ont.
Alice & Adrian Bakelaar — Penticton, BC
John & Fredy Heyink — King City
Wilma & Carl De Boer — Japan
Rita & Stuart De Vries — Sebringville, Ont.
52 grandchildren and several great-grandchildren.
Funeral service took place on March 10 in the Free Reformed Church of Mitchell, Ont. Rev. C. Schouls officiating.

The Ladies Soc. "Ora et Labora" of the Chr. Ref. Church of Victoria, BC expresses its heartfelt sympathy to the Stadt family in the passing away of their wife, mother and grandmother,

ANTJE HELENA STADT

She was a faithful member of our society. She was very active in work for the Church, school, and missions. The funeral took place in Victoria on March 6, 1984 at Hatley Memorial Gardens.
Victoria, BC
March, 1984.

With sadness in our hearts, we received the news of the passing into glory of our former student,

ART VANDERSTELT

May the Lord strengthen his parents and their children: Rob & Daphne, students of H.D.C.H. Anthony, Dina and Dwayne. "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10).
The board, the staff and the students of Hamilton District Christian High School.

The time of my departure has come, I have fought the good fight, I have finished the race, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge will award to me on the Day, and not only to me, but also to all who love the Lord Jesus Christ, their Saviour (2 Timothy 4:6-8).
It pleased the Lord, after a lengthy illness to take to his heavenly home, our dearly loved son and brother,

ARTHUR JOHN VANDERSTELT

on Saturday, March 10, 1984 at the age of nineteen.
Beloved son of Bob & Betty Vanderstelt.
Brother of Rob, Daphne, Anthony, Dina and Dwayne.
Annette VanderPloeg - girlfriend.
"We know that in everything God works for good with those that love Him, who are called according to his purpose" (Rom. 8:28).
The funeral took place on March 13, 1984 in the Shalom Chr. Ref. Church, Brantford, officiated by Rev. John W. Jongsma.
Home address: 7 Chester Ave., Brantford, ON N3S 6Z3

Classifieds

TEACHERS

ALLISTON: The Alliston community Christian School invites applications for ½ **time kindergarten** teaching position beginning September, 1984. The expected enrolment for the 84/85 school year will be from 10-15 students. For further information please contact: Mr. J. Lunshof, Principal, c/o Alliston Community Christian School, P.O. Box 1122, Alliston, ON L0M 1A0; phone: 705-435-4611, or home phone 705-435-5976.

BRAMPTON: The John Knox Christian School Society, Brampton, invites applications for: a. definite openings in the **primary grades,** commencing September 1984, and b. an opening in **grade 1** for the period from March 19 through June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: (416) 451-3236 (school).

TEACHERS

ATHENS: Athens Christian School invites applications for a teaching position for the **junior grades.** Position is open for September, 1984. Please forward applications to Henry Oosterhof, Secretary, R.R.#4, North Augusta, ON K0G 1R0

AYLMER: The Immanuel Christian School requires teachers in the following areas: **Senior grades, special education** and **French** for the school year 1984/85. Experience preferred. Please forward complete resume and applications to: Mr. A. Vander Ploeg, principal, 75 Caverly Rd., Aylmer, ON N5H 2P6; phone: (519) 773-8476 (school).

FRUITLAND: John Knox Memorial Christian School invites applications for possible openings in the **primary and senior grades** for the 1984/85 school year. Please submit applications and resume to: Mr. J. Van Breda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; phone: (416) 643-2460 (school) or (416) 643-4571 (home).

TEACHERS

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— are, or want to become, a good teacher.

We have a possible opening, possibly part-time, in

French

Send applications, including qualifications, experience, and references, to:

Herman Proper, Principal
Chatham District Chr. Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591 (school) or 354-3021 (home).

LEDUC: Leduc Society for Christian Education is now inviting inquiries and applications for teaching positions for the next school year. Opening positions are: **Grade 2, 3, 4 combined class** and **kindergarten,** including administrative duties. Educators interested in joining a community which seriously reflects upon its educational perspective are invited to contact: John Debbink, R.R.#2, Millet, AB T0C 1Z0; phone: 403-387-5339.

LINDSAY: Heritage Christian School, a trans-denominational school, invites applications for the position of **Teacher/Principal** for grades 7/8 and for a combination grade 1 and 2 position. Please send applications to: Mr. John Vanderheide, principal, Heritage Christian School, 130 Colborne St., W., Lindsay, Ont., or call the school at 1-(705) 324-8363

TEACHERS

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary** teacher. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

METCALFE: (near Ottawa) The Community Christian School Association invites applications for an opening in the primary grades. Please send application and resume to: Community Christian School, P.O. Box 435, Osgoode, ON K0A 2W0. For any inquiries please contact the principal at (613) 821-3669.

ORANGEVILLE: The Orangeville Christian School has a number of possible openings for the 1984-85 school year, including a **full-time primary** position and **part-time french, remedial,** and **kindergarten** positions. For more information and/or applications, please contact: Mr. R. Duggan, principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6; phone: (519) 941-3381 (school)

ROCKY MOUNTAIN HOUSE, AB: Situated near the beautiful Rocky mountains. Rocky Mountain House Christian School is looking for a teacher for grades **Kindergarten/1,** commencing September, 1984. Applicants should have a valid Alberta teaching certificate and an Alberta E.C.S. (Early Childhood Services) diploma. Please send applications, resume, transcript, and teacher's certificate to P. Vakenier, principal, P.O. Box 669, Rocky Mountain House, AB T0M 1T0

Looking for a job? Check C.C.'s classified section

TEACHERS

RICHMOND: Richmond Chr. Elementary School for 1984/85 will need a teacher for a combined **grade 2 and 3** position. We would also like to receive applications for a possible opening for a combined **grade 4 and 5** position. Sincere teachers with christian perspective and education should apply to board president Mr. John Ravensbergen 604-274-7641 or school principal Mr. Ian Codling 604-277-4714.

ST. CATHARINES: Calvin Memorial Christian School invites applications for one possible vacancy: **part-time music.** Please send letters of inquiry to: Mr. Jack Zondag, principal, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302 (school).

TRURO: Truro Nova Scotia Central Nova Christian school has openings for 2 positions: **Teaching Principal** and **Elementary** teacher for the 84/85 school year. C.N.C.S. has grades Kindergarten to 9, multi grade classrooms and is interdenominational. Send resumes and inquiries to Mrs. S. Pearce, Education Committee Secretary, Central Nova Christian school, P.O. Box 1486, Truro, NS B2N 5V2; phone: 1-902-895-4081 (home).

VERNON: Vernon Christian School invites applications for a **grade 1 and 2** position for the 1984-85 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Road, Site 19A, Comp.4, R.R.3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

FRUITLAND: John Knox Memorial Christian School invites applications for openings in the **senior grades** and **½ time remedial** for the 1984/85 school year. Please submit applications and resume to: Mr. J. Van Breda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; phone: (416) 643-2460 (school) or (416) 643-4571 (home).

GEORGETOWN: Georgetown District Christian School is in need of a **part-time remedial-resource teacher,** a **grade 6 teacher** and possibly a **grade 7 teacher** — for the 84/85 school year. Applicants with ability to teach music and/or P.E. on rotary are preferred. Please send applications to principal, G. Petrusma, R.R.#1, Georgetown, ON L7G 4S4. Phone: 416-877-4221 (school) or 877-6444 (residence).

CAMBRIDGE: Cambridge Christian School requires a **part-time teacher** (½ days at 7/8 level) for 84/85 school year. Send letter of application with complete resume to Cambridge Christian School, 191 Myers Rd., Cambridge, ON N1R 7H3

EMPLOY WANTED

Young married man looking for a job on a **dairy farm.** Have experience in milking cows and all types of equipment. Phone: George at 1-416-735-3705.

Qualified Physical Education teacher with four years experience seeks permanent employment in Ontario for September, 1984. Please send inquiries to Calvinist Contact, P.O. Box #4798, 99 Niagara St., St. Catharines, ON L2R 4L3.

Looking to buy or sell? See the Real Estate section in C.C.'s classifieds.

London District Christian Secondary School

invites applications for possible openings in a combination of subject areas.

* art * business education * computer studies
* mathematics * science

Please forward letters of applications and resume to:

Mr. H. Kooy, Principal
London District Secondary School
24 Braeside Ave., London, ON N5W 1V3
(519) 455-4360 (school)

Beacon Christian High School

in St. Catharines, Ontario

invites applications for possible opening in the following areas:

Mathematics **Science** (Chemistry and Biology)
English **Typing** (and commercial subjects)

We invite you to send inquiries, applications, and resumes to:

John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

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Send resume to:

Dr. P. Lucasse, Chairman
Department of Education, Calvin College
3201 Burton SE, Grand Rapids, Mi 49506

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The Society for Christian Education in Southern Alberta now operating 2 schools, 1 in **Lethbridge** and the other in **Taber,** invites applications for the following positions:

* Elementary principal with teaching duties in grade 5/6 combination
* Grade 3/4 combination
* Kindergarten/grade 1/2 combination
* Kindergarten
* Junior High — English - Social Studies
* Junior/Senior High — French
* Junior/Senior High — Home Economics
* Teachers Aid

Forward all correspondence to:

Mr. H. Konynenbelt
802-6th Ave. N., Lethbridge, AB T1H 0S1
Phone: (403) 327-4223 (school) or (403) 328-7195 (home)

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

also: 1 possible **English** position and
1 possible **Science** position

beginning August 1, 1984.

Send application, resume, transcripts, and teacher certificate to: **Search Committee, 15353 - 92nd Avenue, Surrey, B.C. V3R 1C3.**

For further information contact: **F. Herfst, Principal 604-581-1033**

Vancouver Christian School

invites applications for the opening of

Principal/Teacher

of its elementary division, Kindergarten — grade 7.

Please send your application and resume to the school:

5621 Killarney St.
Vancouver, BC V5R 3W4

The Calgary Christian School

Art-Drama teacher
and Language Arts teacher

Calgary Christian School's Junior and Senior highschool grades may need two vibrant teachers for the 1984/85 school year. The Art-drama program is well established, and the Language Arts program has been with us from our beginning in 1963.

Send applications to:

Jack VandenBorn
2839 - 49th St. S.W.
Calgary, AB T3E 3X9
Phone: (403) 242-2896 (school) or 242-5993 (home)

Classifieds

HELP WANTED

Help wanted: Elderly Frisian-speaking lady in Chatham, Ont. requires live-in companion 50-70 years old (preferably Frisian and Christian Reformed). Light housekeeping. Terms negotiable. Contact: Mattie Zandbergen, R.R.#2, Brinston, ON K0E 1C0; phone: (613) 652-2069.

Wanted: Year-round employment for **field worker** on vegetable farm. Experience with equipment operation and maintenance a must. Welding experience preferable. Accommodation available. Phone: 416-775-2416.

Wanted a young couple or family to work on a **dairy farm** in Masstown, Nova Scotia. 10 miles from Chr. Ref. church and Chr. Elementary school. Accommodations available. Wages and benefits negotiable. Experience not necessary. Contact: James Eisses, R.R.#1, Debert, NS B0M 1G0; 902-662-3565.

Automotive Sales Route: If you have a desire to make it on your own we are interested in talking to you. Due to expansion we now have two territories available in Ontario, one in London and one in the Brockville, Cornwall area. Truck investment is required, inventory is supplied. Our business is a proven one and works on a commission and profit sharing basis. Telephone inquiries will be accepted. Please direct your inquiries to Joe Shuringa, 37 Brydon Dr., Rexdale, On M9W 2N3 or phone: (416) 745-2309.

HELP WANTED

Needed: A single man for work on a **dairy farm.** Experience in milking and working with farm equipment necessary. Phone: (613) 398-6956 anytime.

Permanent position available for ambitious young married man on 70-80 cow dairy operation near Edmonton. Must have experience in milking and general farm chores. Three bedroom home available, good wages and possible incentive plan for the right individual. Contact: Ben Rietveld, R.R.2, Fort Saskatchewan, AB T8L 2N8 or phone: (403) 998-1400.

Full-time help needed on **dairy farm** in the Niagara Peninsula starting April 1. Experience preferred. Phone, and or send resume to: Francis DeVries, R.R.#3, Wainfleet, ON L0S 1V0 or phone: 416-734-6382.

Experienced person on dairy farm needed — All year round. In the London-Woodstock Area. Good wages and 2 bedroom house supplied. Good milker and references would be helpful. Send all inquiries to Box #4796, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Louth Gardens: Responsible person required for full-time greenhouse employment. Experience would be an asset. Female preferred. Apply in person to Louth Gardens Ltd., 7th St. Louth, St. Catharines, Ont.; phone: 685-5401.

BEAMSVILLE: 16-year-old boy looking for summer job. Would like to work on farm, any kind, or in greenhouses. Please contact: Ralph VanRooyen, R.R.#1, Beamsville, ON L0R 1E0 or phone: 562-5459.

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-6316 or R.R.#1, Brantford, ON N3T 5L4 Canada.

BURLINGTON: My name is Sylvia DeBruyne and I am a 20-year-old, 2nd year Redeemer College student seeking employment from May 1 - August 31, 1984, preferably in Southwestern Ontario. Interested in general office work/receptionist/store clerk or greenhouse and farm labour. Have experience in fruit and tobacco farming as well as in basic office work. Diligent and conscientious worker, willing to learn. Please contact me at 657-1 Francis Rd., Burlington, Ont., (416) 634-8246 or after April 19, at R.R.#1, Union, ON N0L 2L0, (519) 782-3753.

BOWMANVILLE-SIOUX CENTER: A 3rd year student with agriculture and small business experience, looking for summer employment, beginning May 11. For details contact: John Wesselius (712) 722-4504 or Box 479, Sioux Center, Dordt College, Iowa 51250.

CAMBRIDGE: 17-year-old male willing to work on a farm in Ontario. Is an experienced farm hand on both hog and dairy farm.s For more information write to Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

CAMBRIDGE: 16-year-old female is seeking a job in Southern Ontario as a mother's helper or babysitter. Experienced in doing housework and babysitting children. For more information contact: Mary Versteeg. Write: R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

DRAYTON: Hi! My name is Darlene Borger and I will be 17 this summer. Presently I am a grade 11 student at a Christian High School. I have been babysitting a lot and I enjoy working with children but I am sure that I would also like to work in a store, care for elderly people or work with handicap persons. For more information and references contact me at: Box 141, Drayton, ON N0G 1P0; 1-519-638-2066.

Fun in the sun can begin with an advertisment in C.C.

FOREST: My name is Evelyn. I am 18-years-old and will be through Lambton Chr. High school in June. Then I am looking for a part or full-time job. I was born on a farm, so any work related to farm work is welcome. Also like to work with small children, or as mother's helper, Preferable in South-West Ontario. Please phone or write: Evelyn Klazinga, R.R.1, Forest, ON N0N 1J0; phone: 786-4694.

FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable-hand duties. For more information call me at 843-2531, Fergus, any time after four p.m.

MOOREFIELD: 19-year-old Redeemer College student is looking for summer employment. Can start right after Easter. Willing to do anything: Write: Sylvia VandenHazel, R.R.#2, Moorefield, On N0G 2K0 or call: (416) 634-8246 before Easter and (519) 638-2936 after Easter.

MOOREFIELD: 16-year-old girl looking for a summer job. Willing to do almost anything. Write or call: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

PETERBOROUGH: I am an 18-year-old student with a great interest in farming. I have been on a dairy farm for the last three summers and would like to be on one again this summer. References can be obtained. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: (705) 939-6796.

STRATHROY: Urgently needed summer job for 17 year-old Christian High School student. An experienced milker, would like to work on dairy farm in good christian home. Also likes to drive delivery van or pick-up truck. Careful driver, has driver's ed. Willing to consider any work. S.W. Ontario preferred but not essential. Please call Neil at (519) 245-4583.

TORONTO: Young man, 19, looking for a summer job (July and Aug.) on a dairy farm or beef range preferably western Canada or US. Has dairy farm experience. Please call Ed Griffioen collect at 416-221-5949; 95 Caines Ave., Toronto, ON M2R 2L2.

WELLANDPORT: A Christian high school grade 11 student, 16½ years of age. Would like a full-time babysitting and light housekeeping job for this summer in the Niagara Peninsula. Is great with children and responsible. Is willing to live in if necessary. Lives at R.R.#3, Wellandport. Phone Patricia VanderHeide, 386-6708.

Summer Job Market

It's time to think about summer jobs again when you're a student. *Calvinist Contact* will carry the Summer Job Market section in the classifieds from March 9 until May 25.

Please include name, age, address, phone number, experience and type of work you are seeking.

This service is free of charge. Only one request: please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

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K0K 2X0
Phone: (416) 352-2308

C.C. Classifieds bringing the Christian community together.

Reformed Christian Business and Professional Association (RCBPA)

invites applications for the position of

EXECUTIVE DIRECTOR

This position may be part- or full-time and will be an initial one-year appointment. It will require the successful applicant to recruit new members, organize and activate chapters, and plan the first annual convention. Please send applications with references to:

Sidney Harkema, President
RCBPA, 467 Beach Blvd., Hamilton, ON L8H 6W8

Application deadline is April 15, 1984

OPPORTUNITIES

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 6-800 employees. There are excellent school facilities in Ponoka. There is an Interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church.
For more information write or call: Mr. Don Feitsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

Announce upcoming events in C.C.s Calendar of Events

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MINISTER NEEDED

BRIGHTON, Ont.: Fellowship Chr. Ref. Church of Brighton, Ont., is a young, progressive, close-knit, and community-minded church of Jesus in need of a **pastor.** A profile of the church is available upon request. Write to: Calling Committee, Fellowship Chr. Ref. Church, Box #699, Brighton, ON K0K 1H0

OPPORTUNITIES

Looking for a new home? We, 7 CRC families are worshipping every Sunday in Fairview, in the Peace River country. Good farming opportunities and also employment at hospital. A christian school society has been formed and hopes to start a christian school by September, 1984. Please correspond with Gerben and Marianne Bosma, Box 1605 Fairview, AB; (403) 835-4641.

Events

CALENDAR of events

Apr. 1 The 1984 Philadelphia Conference on Reformed Theology, held in **Toronto,** Canada in Knox Presbyterian Church, Spadina Ave. Registration $25/person. Sponsored by Canadian Association for Reformed Faith and Action. Speakers: Dr. George Vandevelde and Dr. Garth Wilson. Further details, phone: (416) 637-3434.

Apr. 1 Spring Concert featuring the choirs of the Acton, Georgetown and Orangeville CRC in the **Acton** CRC at 8 p.m.

Apr. 8 Same as above in the **Orangeville** CRC at 8 p.m.

Apr. 4 Spring Day Apart at Crieff Hills, **Puslinch,** Ont.; 9:30 - 3:30 p.m.

Apr. 2 Mr. William Hendricks, professor at Calvin College will speak to the parents about his health curriculum book "Towards Christian Maturity." Meeting commences at 8 p.m.; potluck dessert prior to the meeting — bring your favourite dessert (enough for four). Coffee and dessert will be served at 7:30 p.m.

Apr. 2 Chr. Brass band Excelsior and Chr. Choir Soli Deo Gloria of Wellandport under the direction of Mr. C. Dam will give their spring concert in the Riverside Chr. Ref. Church, **W'ellandport.**

Apr. 5 ICS Faculty Lecture Series present Dr. Calvin Seerveld on Changing Images of the Crucifixion, illustrated by slides of paintings, at 8 p.m. in the Institute for Christian Studies, **Toronto.**

Apr. 7 Spring Concert at 8 p.m. in the Rehoboth CRC, **Bowmanville.** By the Choirs and Brass of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Watch Calendar of Events for further dates.

Apr. 7 Quinte Classis will hold an Elders Conference in the Grace CRC, **Cobourg,** Ont.

Apr. 7 CLAC 32nd annual convention at 9:30 a.m. to 4:00 p.m. at Thistletown C.I., Islington & Fordwich, **Rexdale,** Ont. Speakers: Neil Roos and Ed Vanderkloet.

Apr. 13 Calvinette reunion of all former Calvinettes and Counsellors of the Wellandport Club in the **Wellandport** Gym. Evening beings with anopen house at 7:00; program from 8:00 to 9:00.

Apr. 11 Festival of Praise will be held in the **Kingston** Chr. Ref. Church at 8 p.m. For details see April 14 announcement.

Apr. 14 The mass choir of Kingston, Belleville, and Trenton/Brighton, in cooperation with the Kingston Brass Quintet, will hold its 10th annual "Festival of Praise" in Ebenezer Chr. Ref. Church, 18 Fourth Ave., **Trenton,** Ont., at 8 p.m.

Frisian Play: *Jo Binne troud ... of net:* Apr. 6, **Chatham;** Apr. 7, **Kitchener;** Apr. 11, **Strathroy;** Apr. 13, **Bowmanville;** Apr. 14, **Jarvis;** Apr. 27, **Woodbridge;** Apr. 28, **Vineland.** (See advertisement for further details).

Apr. 20 Brampton Christian Choral Society, "Praise the Lord," will present "The Road to Calvary" director Mr. W. Hoekstra, at 8 p.m. in the Second Christian Reformed Church, **Brampton.**

April 1984 Edmonton area tour — Springtime in Holland: Apr. 5, 7:30 p.m., West End CRC, 9949-149th St.; Apr. 7, 8:00 p.m., Providence Canadian Ref. Church, 12905 - 122nd Ave.; Apr. 9, 7:30 p.m., Maranatha CRC, 11917 - 47th St.; Apr. 10, 7:30 p.m., Ebenezer CRC, Leduc (new building); Apr. 11, 7:30 p.m., Trinity CRC, 13427 - 57th St.

April 1984 Alberta Tour — Springtime in Holland: Apr. 3, 7:30 p.m., Lacombe Chr. School, 5206 - 58th St., **Lacombe;** Apr. 4, 7:30, First CRC, 16 McVicar St., **Red Deer;** Apr. 6, 8:00 p.m., **Neerlandia** CRC: Apr. 12, 7:30 p.m., Emmanuel CRC, 3020 - 51st St. S.W., **Calgary;** Apr. 13, 8:00 p.m., Maranatha CRC, 260 McGill Blvd., **Lethbridge;** Apr. 14, 7:30 p.m., Brooks CRC, 11th St. & Frazer, **Brooks.**

Canadian Home Bible League March 1984 Alberta tour: Springtime in Holland: Apr. 3, 7:30 p.m., Lacombe Chr. School, **Lacombe;** Apr. 4, 7:30 p.m., First Chr. Ref. Church, **Red Deer;** Apr. 5, 7:30 p.m., West End Chr. Ref. Church, **Edmonton;** Apr. 6, 8:00 p.m., Neerlandia Chr. Ref. Church, **Neerlandia;** Apr. 7, 8:00 p.m., Providence Canadian Ref. Church, **Edmonton;** April 8, 10:45 a.m., Emmanuel Community Church (Showing Psalms & Seasons), **Edmonton;** Apr. 8, 7:00 p.m., Fellowship Baptist Church (Showing Psalms & Seasons), **Edmonton;** Apr. 9, 7:30 p.m., Maranatha Chr. Ref. Church, **Edmonton;** Apr. 10, 7:30 p.m., Ebenezer Chr. Ref. Church, **Leduc;** Apr. 11, 7:30 p.m., Trinity Chr. Ref. Church, **Edmonton;** Apr. 12, Maranatha Chr. Ref. Church, **Lethbridge;** Apr. 14, 7:30 p.m., Brooks Chr. Ref. Church, **Brooks;** Apr. 15, 6:30 p.m., Didsbury Missionary Church (Showing Psalms & Seasons), **Didsbury.**

Spring Concerts by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ: April 14, at 8 p.m. in the Willowdale United Church, Kenneth Ave., **Willowdale, Toronto;** April 28, at 8 p.m. in the Collier Street United Church, Collier Street in **Barrie;** May 5, at 7:30 p.m. in the Exeter United Church on James Street in **Exeter.**

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Mar. 30	Tues. Mar. 20	Thurs. Mar. 22-8:30a.m.	Wed. Mar. 21-8:30a.m.
Fri. Apr. 6	Tues. Apr. 3	Thurs. Mar. 29-8:30a.m.	Wed. Mar. 28-8:30a.m.
Fri. Apr. 13	Tues. Apr. 10	Thurs. Apr. 5-8:30a.m.	Wed. Apr. 4-8:30a.m.

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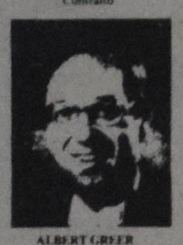

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Herinnering

Reunie ter gelegenheid van het 100 jarig bestaan, der Prot. Chr. School te Gerkesklooster-Stroobos.
Deze wordt gehouden op Zaterdag 16 juni 1984. Degene die omstreeks 15 maart geen persoonlijk bericht hebben ontvangen, kunnen hun naam en adres opgeven bij:

K. Broersma
Helling straat 18
9872 PT Stroobos, the Netherlands

Zij ontvangen dan alsnog een aanmeldings formulier

ANNUAL MEETING

Salem Christian Mental Health Association

April 14, 1984

Immanuel Christian Reformed Church, Mohawk at West 5th Street, Hamilton (take the 403 Hamilton bypass to Mohawk Rd. exit; go east on Mohawk and the church is on the right side).
The meeting begins with a luncheon at 12:00 o'clock.

** **Open House of new Hamilton Clinic** (corner of James and Young) **at 10:30 a.m.**

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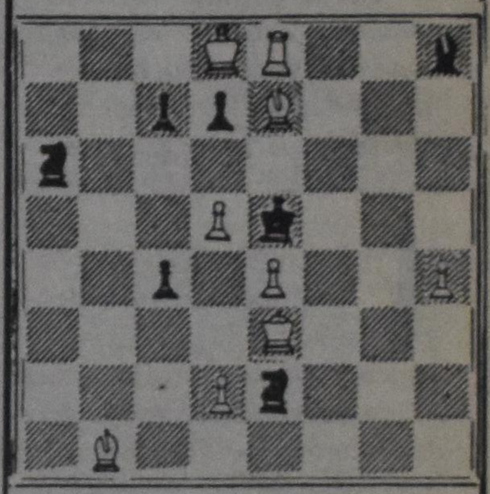
Let's Play CHESS

Editor: Pete Layer

HOW TO SOLVE CHESS PROBLEMS
#557
A. Ellerman
Argentina, 1970
7



9
A Two-Mover

I have been asked for some practical hints on how to solve chess problems. Practice is the best teacher. So my best advice is to solve the problems appearing each month in *Calvinist Contact*. I am sure each solver has his own method but I will show you mine with the help of the problem above.

1. Can the Black King escape? If not why not? Answer: He can't escape because of all the White pieces except the King, Rook, White squared Bishop, Queen Pawn and Rook Pawn.
2. Which Black pieces can help Black escape? Answer: None — such moves constitute Black's best defence.
3. Can Black check White? Answer: No — if there would be, some White piece must stay to mate.
4. Which White pieces are likely to checkmate? Answer: Queen, Bishop (K7), White Pawn on Q2.
5. Which pieces seem to have no function? Answer: The White Pawn on KR4. Perhaps White must let the Black King escape to the Bishop file.
6. Are there any batteries or pinned pieces? Answer: the Rook and Bishop pair on the King's file. Looks like the Rook should stay there.
7. Try a White possible Key: such as 1. Q-B2 (threat: 2. B moves mate) Idea: the Queen covers KB6 so that the White Bishop can mate. Also many Black moves exist to thwart White's plan. Both Knights and the Bishop can prevent it. But 1. --, N-B5 no mate. Try a different move with the same idea. Try: 1. Q-R6 (threat: 2. B-B5 mate) First check K-Q5 (2. QxB) All of White's moves must cover K5 and Q4. White can find an answer to all of them. (The White Pawn is to prevent 2. Q-R2 after 1. --, N-Q5) The solution is found.

Share your family news with the readers of C.C.

Dutch

Persoverzicht

Carl D. Tuyl

Het spreekwoord "stank voor dank" gaat niet altijd op; Stanley Knowles een eerbiedwaardige socialist werd voor trouwe dienst in het parlement beloond met het zeldzame voorrecht van een vaste plaats aan de griffierstafel.

Het hierboven geciteerde spreekwoord gaat trouwens wel heel vaak op; Marcel Lambert die zijn kiesdistrikt in Edmonton met toewijding had vertegenwoordigd voor meer dan 27 jaar werd zonder veel ceremonieel verslagen voor de nominatie in de volgende verkiezing. Meer konservatieve kamerleden staat dat gevaar te wachten. In Saskatchewan is Alvin Hamilton 's verkiezing onzeker.

Ik heb zo'n idee dat de heer Mulroney heel wat aan populariteit in de provincie Manitoba ingeboet heeft. Om te beginnen dwong hij de leden van zijn kamerfraktie tot instemming met Franse rechten in hun provincie, en van de week was er in Winnipeg een politieke fuif georganiseerd waar Mulroney aanwezig zou zijn als voornaamste feestganger. Laat-ie me nou op het laatste ogenblik afzeggen. Nou zitten ze daar in Winnipeg met een hele lading feestneuzen die niet gebruikt kunnen worden. Vanwege de sacherijnigheid gaat het hele feest niet door.

Broeder MacGuigan, eerbaar kandidaat voor Liberaal-Haantje-De-Voorste, laat zijn jasje naar de wind hangen als het op tweetaligheid aankomt. In 1976 stemde hij tegen Franse rechten voor Ontario, maar nu staat het natuurlijk anders. In Montreal, sprekende voor Franse studenten, vond MacGuigan het hoognodig dat Franse rechten officieel in Ontario erkend zouden worden.

Ik heb zo mijn theorie over de lage populariteit van onze rooswater socialisten. Socialisten kunnen gerust de regering ondersteunen, die vaart al in diep socialisties water. Voor het sommetje van 1.35 biljoen dollars gaat Ottawa investeren in Canadair. Even diep in de buis tasten en klaar is Kees.

Het socialisme werkt al aardig voor failliete firma's, als Jan-met-de-Pet nou ook nog eens een centje hier en daar zou kunnen los wurmen zou Broadbent z'n moede hoofd neer kunnen leggen. Leve Domela Nieuwenhuis, en wie die naam nog herinnert wordt ook al een knap dagje ouder net als ondergetekende.

Laten we maar eens een blik buiten's lands slaan, dan kunnen we tenminste ons eigen land wat meer waarderen.

In Polen zijn de kommunisten de kerk weer aan't pesten. De kruisbeeldjes moeten de school uit, en de kerk zegt nee. Nou heb ik als dominee op G.G. het niet zo erg op met kruisbeeldjes, en ik ben het ook nog steeds eens met Vraag en Antwoord 80 van de Heidelbergse Catechismus, maar in deze valt dat natuurlijk allemaal weg en steunen we de kerk in Polen met ons gebed.

In die oorlog tussen Iran en Iraq wordt nu gifgas gebruikt. Zo kunnen er wat meer mensen gedood worden begrijpt U?

En in de Nederlands Hervormde Kerk van Zuid Afrika beginnen knappe en vooraanstaande theologen zich af te vragen of die apartheid nu wel Bijbels is. Meer en meer wordt de konklusie getrokken dat de rassen-situatie daar een schending van God's gebod is. Ook voor die broeders en zusters daar moeten we bidden.

Bij onze Zuiderburen is de verkiezingskermis op volle gang. Ene senator Hart blijkt nogal in aanzien te staan bij de stemgerechtigden. Ook weer zo iemand die zich niet te druk maakt met specifieke voorstellen maar die het goed doet met leuzes zoals "het verleden is niet goed genoeg voor de toekomst."

Wat daarmee bedoeld wordt is dat de mensen maar op hem moeten stemmen omdat hij jonger is dan de andere kandidaten. Die redenering slaat volgens mij als een tang op een varken, maar ja het wil er toch wel in gezien de resultaten.

Oh ja, ik wilde U even vertellen dat het pondje komijnekaas en rolletjes King pepermunt wel weer een tikkeltje duurder zullen worden omdat de Canadese dollar voorlopig weer op de glijbaan zit. Als U nog geld moet lenen doe het dan nu maar, want let op mijn woorden, de rente kan wel weer eens omhoog gaan.

En eerdaags zult U wel weer brieven van uw neefjes en nichtjes uit Holland krijgen om te vertellen dat het toch zo verschrikkelijk is dat de Canadezen jacht op die lieve zeehondjes maken. Uw neefjes en nichtjes eten lekker varkenskarbonaadjes maar in Holland gaan de varkens niet dood als ze geslacht worden. Dat doen alleen Canadeze zeehondjes! Enfin het is weer een leuke reden voor een gezellige demonstratie voor de Canadese ambassade in Den Haag. Misschien kunnen ze dan tegelijk demonstreren tegen de Cruise-raketten. Twee vliegen in één klap moet je rekenen!

Onze jongste kleindochter draagt trots de naam van haar overgrootmoeder en twee van haar tantes: 'Corrie'. En Carl junior zit nu al in de theology te spekuleren met de vraag of z'n vader sterker is als God.

Carl D. Tuyl

Als je 't mij vraagt

Syrt wolters

Hoe kunnen we christelijke politieke actie voeren?

Pensive Dutchie besloot z'n artikel van 24 februari met deze vraag. Ik beweerde dat we ver overtijd zijn met een distinct christelijke politieke actie.

Als ik daar met anderen over praat, kijken ze me aan alsof ze willen zeggen: Heb je ze allemaal nog wel op een rijtje? Met de concrete situatie waarin we leven voor ogen, hoe kan men nu zo kortzichtig zijn om te denken dat een christelijke politieke partij nog een schijn van slagen heeft. Het is immers gedoemd om te falen! Daar komt toch immers nooit wat van terecht!

'k Ben blij dat de discipelen van Jesus dat niet gedacht of gezegd hebben toen ze de grote opdracht kregen om naar "alle naties te gaan tot het einde der aarde, predikend and dopend en ... onderwijzend alles wat ik u geboden heb."

Het bijna bovenmenselijke van deze opdracht moet Christus zelf ook wel bedacht hebben, want Hij voegt er aan toe (om alle vrees voor falen weg te nemen): "En ziet Ik ben met u tot aan het einde der eeuwen!"

Ik geloof niet dat de discipelen er een gat in zagen hoe dat nu allemaal moest. Ze kunnen er, dunkt mij, ook niet over geprakkizeerd hebben, want anders zou al hun actie direct bij het begin al, verlamd geweest zijn. Wat deden ze? nou, heel gewoon: ze gingen de mensen vertellen dat Jesus Christus de wereld van zonde verlost had en dat Hij nu Koning over alles en iedereen was.

Zelf gingen ze direct al weigeren om de keizer als God te beschouwen. En ze gingen samen leven als een nieuwe mensheid. Al spoedig stonden ze bekend als die lui van "DE WEG," Van die eigenaardige christelijke levensstijl. Maar de wereld kon ook goed zien dat de onderlinge liefde hun gemeenschap beheerste.

In Noord Amerika is het anders

Wij in Noord Amerika zijn veel practischer geworden. (De Here heeft natuurlijk nooit voorzien dat het leven in N-Amerika zo gecompliceerd zou worden). Want, ondanks dat onze Heiland gezegd heeft dat we niet een juk zouden aangaan met de ongelovige systemen, wij zijn tot de conclusie gekomen, dat het heel goed werkt!

Leven we niet in een prachtige vrije natie, waar geen vervolging is en zo. En hebben we geen totale vrijheid van godsdienst! Waar in de wereld is het beter?

Intussen hebben we ons aangepast aan de humanistische leefwijze. We lopen mee onder dezelfde politieke banieren (meervoud) en we gaan onze boterham verzekeren met de hulp en steun van de Marxistische vak-organisaties. En dat alles zonder blikken of blozen.

Om naar de hemel te gaan stellen we nog wel ons vertrouwen op Jezus Christus, maar in het voorzien van onze levensbehoeften en in de vervulling van onze culturele taak, dan hebben we toch meer vertrouwen in het humanisme dan in het evangelie. Zo dienen we Jehovah — en Baàl!

Moeten we een christelijke politieke partij oprichten? Niet noodzakelijkerwijs. Als we maar eens beginnen om onze dienst op te zeggen aan het humanisme en dat publiek bekend maken, desnoods door een hele pagina-advertentie in de krant. Vertel het publiek waarom we niet kunnen stemmen; zet uiteen wat het Koninkrijk Gods en zijn gerechtigheid vraagt in politiek. Dat is veel eenvoudiger dan het stichten van een politieke partij. Dat is gewoon: bij huis beginnen.

Verwacht niet dat we direct veel bijval zullen vinden. Ze zullen ons uitlachen. Ook veel Christenen zullen ons bespotten. Het zal ons net gaan als toen we met die idiote christelijke scholen begonnen. Jarenlang waren het "Dutch schools". En wat zien we nu? Bijna overal komen de andere Christenen naar onze scholen toe en vragen: Mogen we asjeblieft meedoen?

Natuurlijk moeten we de politieke vraagstukken bestuderen. Gelukkig hebben we de CPJ, die ons practisch wil voorgaan en het Instituut voor Christelijke Studies, die ons wil helpen om een schriftuurlijke weg te vinden in de politieke wirwar.

Vorm lokale groepen. Voor de aanstaande verkiezing, publiceer in de krant waarom we niet kunnen stemmen. En ziet: Koning Christus zal met u zijn. Werk en geloof alleen!

Syrt Wolters

New Brunswick bestaat honderd jaar: Redenen om trots te zijn

Norma Joan Paul

(Canadian Scene) — Hoe lang is het geleden dat New Brunswick nog niet New Brunswick was?

Om een antwoord te vinden op die vraag moeten we terug naar het jaat 1784. Grote groepen Loyalisten uit de Amerikaanse kolonieen waren in het voorafgaande jaar naar Nova Scotia gekomen. Velen van hen hadden zich langs de Saint John Rivier gevestigd in het noordelijke deel van deze provincie — langzamerhand waren er nu zo veel gekomen dat zij het idee opvatten om een aparte provincie te stichten.

En in 1784 keurde de Britse Regering de plannen van deze groep goed! Dat is nu dus 100 jaar geleden en de New Brunswickers zijn enthousiast bezig met de voorbereidingen van het feest, waarvan het bezoek van de Koningin ongetwijfeld een van de hoogtepunten is. Overal in openbare gebouwen van deze tweetalige provincie kan men aanplakbiljetten zien met de woorden van Premier Richard Hatfield — zowel in het Engels als in het Frans 'Laat ons verleden een inspiratie zijn en onze toekomst een uitdaging.'

De inwoners van Canada's 'Picture Province' zijn het er over eens dat zij redenen te over hebben om trots te zijn op hun provincie. De prachtige valleien en lange kusten hebben door de jaren heen immigranten van over de hele wereld verwelkomd. Acadians, die in 1755 uit hun huizen verdreven werden, hebben zich tenslotte in New Brunswick gevestigd. Loyalisten, die de Amerikaanse Revolutie ontvluchtten, begonnen in 1783 te arriveren en konden hier een nieuw leven beginnen als pioniers. Ierse gezinnen, die de hongersnood van 1840 ontvluchtten, arriveerden dat jaar in grote aantallen in de haven van Saint John. Zij kwamen overal vandaan, en in de laatste jaren vooral uit Zuidoost Azie. New Brunswick's Latijnse motto, Spem Reduxit (Herstelde Hoop), heeft een diepe betekenis voor de generaties van refugies die door deze provincie liefdevol zijn opgenomen.

Door de hele provincie heen zijn feestcommissies bezig met voorbereidingen van de festiviteiten. Er zijn al verschillende projecten bekend. Er wordt bijvoorbeeld gewerkt aan plannen voor nieuwe bibliotheken en kunstcentra. Boeken worden geschreven, koren worden gevormd, het planten van bomen staat op het programma, banketten worden voorbereid en natuurlijk komen er feesten, optochten, winter carnavals, modeshows, bazars en de traditionele kermissen.

Een kleine nederzetting is van plan om de stichters van deze bepaalde gemeenschap te eren door hun begraafplaats op te knappen en beter te gaan onderhouden. Het dorpje Saint-Louis-de-Kent gaat een groot cultureel evenement organiseren ter ere van de Franstalige, Engelstalige en Indiaanse artiesten die hier wonen.

De Bicentennial Commission heeft beloofd financiële steun te verlenen voor de bekendmaking van de festiviteiten. Zo is er al geld beschikbaar gesteld voor de publicatie van 16 boeken. En er zijn ook fondsen beschikbaar voor de publicatie van plaatselijk historisch materiaal.

De provinciale Minister van Toerisme heeft bekendgemaakt dat 1984 het jaar wordt waarin families en gezinnen New Brunswick zullen gaan herontdekken. Organisaties die een reunie willen houden in 1984 kunnen hiermee op verschillende manieren geholpen worden.

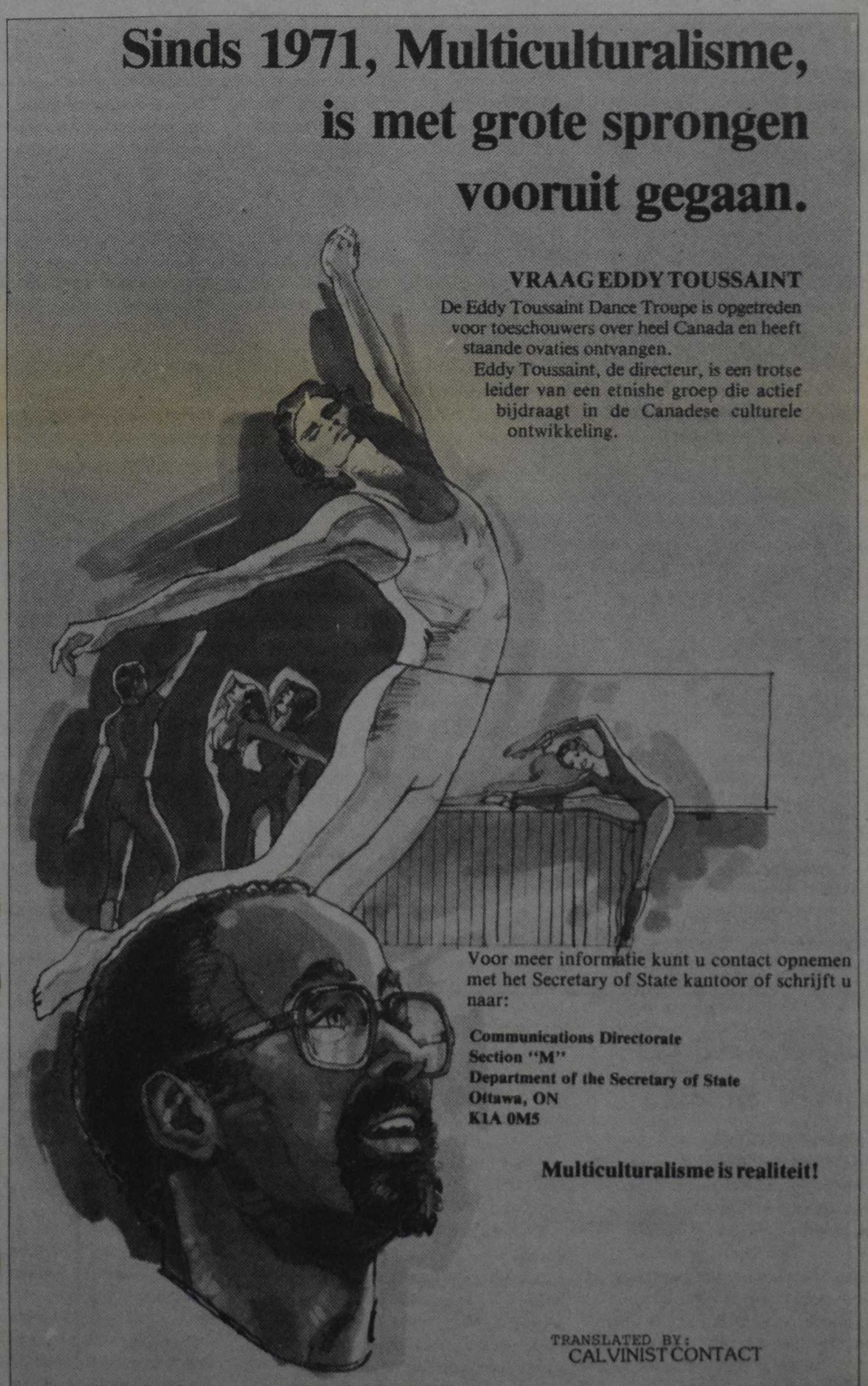
De meeste clubs en zg. service groepen hebben al plannen gemaakt. Zo is het New Brunswick's Women's Institute al vergevorderd met plannen voor een Bicentennial Quilt project waarbij honderden vrouwen betrokken zullen zijn. Prijswinnende quilts van over de hele provincie worden in juni tentoongesteld in het National Exhibition Centre in Fredericton.

New Brunswickers gaan dit feest op hun eigen manier vieren. Het wordt een jaar waarin zonen en dochters van de provincies 'thuis' komen voor een bezoek en waarin andere Canadezen het op hun programma zetten om New Brunswick te 'ontdekken.'

Door heel New Brunswick, van de grenzen met Quebec en Maine tot aan de kusten van de Bay of Fundy en Northumberland Strait wordt 1984 'A Time For Pride.'

MULTICULTURALISM

Sinds 1971, Multiculturalisme, is met grote sprongen vooruit gegaan.



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Books

Building on the Rock

Rev. H. Van Andel

Founded on fidelity

It was also said: "Whoever divorces his wife, let him give her a certificate of divorce."

Matthew 5:31

There was a famous Jewish rabbi — his name was Akiba — who taught that a man had a valid reason for divorce, if he did not love his wife anymore. He underscored in Deuteronomy 24:1 the words "if she finds no favour in his eyes." And he underlined also the word "dislike" in the same pericope.

This rabbi has had many followers in the history of the world. There is a wide-spread opinion that love is the foundation of marriage. This is not correct. We immediately admit that love is indispensible for a sound married life, but it is not its foundation. Its foundation is fidelity or troth.

If only love is the foundation of marriage then Akiba was right. There are many people who say that their marriage has lost its foundation and has become a lie, because they do not love their wives or their husbands anymore. In the same line they go a step further and say: "I love another woman or another man and that means that there is now a new foundation for a new marriage."

However, you cannot say this when you maintain that marriage is founded on fidelity. In every marriage there are moments in which a husband and wife do not like each other. Although in such moments love is not strongly felt, nevertheless a husband and a wife have to remain faithful to each other. This is a result of the vows they have exchanged on their wedding day.

People, who remain faithful in difficult marital situations, will experience that in Jesus Christ love can be learned. Love is more than a spontaneous warm feeling to an attractive person. By the strength of Christ it can also be the slowly growing fruit of a faithful attitude.

That there is a school of love is clear when we read 1 Cor. 13.

Van Andel is a retired pastor living in Burnaby, BC.

Human relationships

A guide for Christians

Human Rights Theories in Christian Perspective, Paul Marshall, Senior Member in Political Theory at the ICS, Toronto: Institute for Christian Studies, 1983; $2.00 pp., paper.

Paul Marshall's fine little essay deserves wide circulation among those interested in the current debates about human rights. This is not a popular essay for use in a Sunday School class, but it is something that anyone with an interest in human rights can benefit from, especially the university student.

The essay is just 23 pages long and was first given as a lecture at the Institute for Christian Studies in Toronto where Marshall teaches political and legal theory. After introducing the issue of human rights, the author first discusses contemporary theories of human rights. Almost all such theories "suffer from a major defect," he argues, namely, that they make little or no "attempt at a grounding of rights in anything other than the wills of persons." (p.6-8).

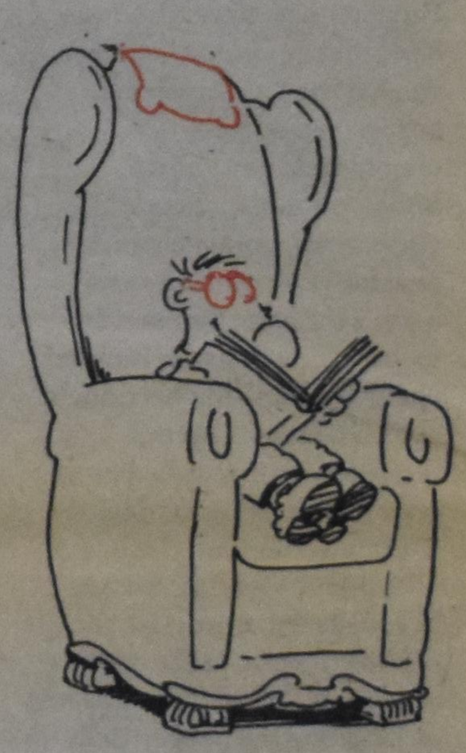
But, says Marshall in the next section of the essay, Christians are not without serious problems in this area. What we have is a "situation where the body of secular human rights theory is in disarray and where Christian discussions in turn usually point to the secular theories as guides." (p.10).

In the next section of the essay, Marshall outlines "some aspects of the history of rights theories," in order to show how the issue has come to the point where we find it today. Marshall refers to the roots of modern human rights in twelfth-century Europe, and moves to John Locke's social theory in the Seventeenth Century.

The final two sections consider the framework for a Christian theory of human rights based on the biblical revelation that human beings are God's image. The author concludes that *justice* "points to the manner and means of weighing and simultaneously meeting different rights," while *rights* themselves are "God-given arenas of authority" that point to "the limits of the state's acting and *to what it is that must be related in a just fashion.*" (p.22).

One of the most important points Marshall makes is that a theory of human rights "must also and always be a theory of the state and of law." (p.9) Human rights are not abstract, eternal truths that hang in the air, but are qualifications of human life and responsibility that should be respected and protected by public law. Ultimately, when we speak of human rights we must refer to God, the author of human life, the righteous one who promises to do justice and to guard and judge his image. In our human relationships this recognition of what human beings are will have to come to expression in our legal and political systems.

This little essay should be read not so much as a monograph on the subject of human rights but as an outline of work to be done on the subject. Many hints are given; many excellent books and articles are referred to; a challenge is offered. I think the best way to use it is to let it function as an introductory guide to thinking and research that many of us will have to do in order to come to an adequate theory of human rights from a Christian perspective.



Women in crises

... continued from page 11.

possession. He won't give that up so easily."

"And what else is missing?"

Hazel gave a short, wry smile. "Something I've been hoping for for years, but which he has never said. Just those two words: 'I'm sorry.' Her voice suddenly broke. "If only he would've written that, I might have been willing to start believing in him. But during all those horrible years with him, those two words which would've meant so much to me, never came over his lips. He's only sorry for himself...."

Brusquely she turned around, stubbed out her cigarette and ripped the card and letter into shreds. "That's the only thing to do," she said, but her voice trembled and her eyes filled with tears. "If only he had meant all he wrote ... it would've made me so happy ..." Then she started to cry and sitting down, she buried her face in her hands and sobbed almost noiselessly about the shattered dreams of her life.

Quietly I left her and went back to the office, closing the door softly behind me.

All the information used in this article has been modified to protect the name and the identity of the person involved. Ineke Parlevliet will deal with more background information about wife battering in the last two parts of this series. Mrs. Parlevliet is a counsellor in a transition home in Niagara Falls, Ont.

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